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LEND A HAND.

A RECORD OF PROGRESS.

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The New England Conference—that experiment so successfully inaugurated at Lynn, two years ago—has become an institution of recognized importance. Under its new and comprehensive title of "Charities, Correction, and Philanthropy," it scope is as generous as that of the National Conference, its more venerable prototype. The third annual session has just been held at Newport, R. I., October 10-13, and the occasion did not fall short, either in the excellence of the matter presented or in the interest of the discussions, of the preceding meetings at Lynn and Newton.

The functions of such a body—comprising a large number of men and women who are interested in all sorts of humanitarian work—are naturally varied. In the first place, the Conference is a record of progress; of advance on all philanthropic lines. It has been customary, both in the National and in the New England Conference, to set apart at least one session for "Reports from States." These reports, prepared by residents of the communities represented, served to put upon record the actual condition of charitable and correctional effort, the improvements that have been made,

and the special needs still to be met. They have been general in character, attempting to cover pretty much the entire field for each of the several states. This year the New England Conference tried with great success another plan. Instead of six separate reports, each dealing with a number of topics, two careful papers were prepared, presenting the situation, for the whole of New England, upon two important subjects. The first, on Prisons, was read by Mr. Joseph G. Thorp, Jr., of Cambridge; the second, on Charity Organization, by Rev. J. M. Pullman, D.D., of Lynn. These papers contrasted very agreeably with the rather unsatisfactory, disconnected state reports of former years, and it seems likely that the new plan will continue in operation, different subjects being of course considered in years to come.

Secondly, the Conference gives to those who attend its sessions, an opportunity to hear from experienced workers the results of their efforts, and a description of the methods which have best stood the test of time. By most of those who are present, this practical feature is the one regarded as of the largest importance, especially when it is joined with the privilege of meeting the speakers personally, and of discussing with them the perplexing questions which arise in one's daily work. To the delegates the Conference is a source of welcome enlightment; to the community where the meeting is held, it affords even a more valuable education. A gathering of this sort, well conducted and largely attended, cannot fail to stimulate philanthropic endeavor, and is certain to guide it along better and broader lines. If there is misdirected effort—which is bad—or lack of harmony, which is worse, or discouragement and apathy, which are worst of all, the vigorous, hopeful tone of the Conference will go far toward retrieving the situation.

The subjects considered at Newport were Public Relief and Almshouses, Charity Organization, Dependent and Neglected Children, Medical Relief and Hospitals. A number of papers were presented, by people who knew where-

of they wrote, and the attention with which they were received showed that they met full appreciation.

The third important service which the Conference renders is the chance it affords for general public discussion of the subjects under consideration. This feature was made particularly prominent at Newport, and the number of papers was purposely restricted with a view to leaving more time for open debate. A considerable number of delegates took advantage of this opportunity, and as a result many interesting points were brought out which would otherwise have escaped notice.

The attendance was fairly large, considering that the rendezvous was situated almost in the south-east corner of New England, and that many delegates had consequently long distances to travel. Certainly none present regretted the necessary trouble and expense of coming.

The weather was perfect, the efforts of the Local Committee had been vigorous, and the hospitality of the city was generous—three factors which go far to make a Conference successful.

By another change of plan, the period covered by the Conference was extended from two days to three; this made it possible to have the usual number of sessions, and yet to have the afternoons free. The innovation proved judicious, and added greatly to the comfort and enjoyment of all who attended. A delegate naturally desires to attend all the meetings, but three long sessions in a day, however interesting they may be, make a rather heavy demand upon one's physical and mental powers.

In addition to the five sessions already mentioned, there was an "opening session" on Wednesday evening, when addresses of welcome were made by the president of the Conference, Col. John Hare Powel, and by the mayor of Newport. The special feature of the evening was a most interesting address by Mr. John Graham Brooks of Cambridge, who spoke upon the important subjective causes underlying the wide-spread and increasing unrest among the working

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classes, and of the necessity of educating the leaders in this discontent by giving them practical experience in philanthropic work.

On Thursday afternoon, through the kindness of the Local Committee, the delegates enjoyed a long drive about the city, and were enabled to see many of Newport's celebrated attractions. One characteristic feature of the Conference was the very pleasant social feeling which prevailed throughout. Delegates were made to feel heartily welcome, and everything possible was done to make their stay agreeable as well as profitable.

As time was felt to be precious, what little routine business came up was chiefly transacted by the committees. The present Executive Committee was re-elected, to serve until the next meeting of the Conference, which adjourned on Saturday to May, 1895, when a business session will be held in connection with the meeting of the National Conference at New Haven.

NEW BELGIAN LAW ON MUTUAL SOCIETIES.*

This law, which has been several years in preparation, repeals the law which went into effect April 3, 1851, and reorganizes the mutual principle on a new basis, broader and more substantial.

Since 1887, the labor commission has been pointing out to the government the severities and the deficiencies of the law of 1851, and has been echoing the many demands received in the course of the inquiry made in 1886. The study of a possible revision was placed in the hands of a permanent commission of the mutual benefit societies instituted by a royal decree of May 12, 1851. The admirable report of this commission can hardly be over-praised. This work, due to the wise investigations of M. J. Van den Heuvel, professor at the University of Louvain and chairman of the

* Translated from *La Reforme Sociale* for LEND A HAND.

permanent commission, presents in a concise form one of the most complete studies on the comparative legislation of mutual benefit societies, at the same time a sensible and practical plan based on experience at home and abroad, on the reorganization of the mutual principle. This plan was adopted in the principal points by the Government which made it the foundation of the bills of May 17, 1890, and of April, 1894.

It is only fair to point out also the part taken in the working up of the new law by the central section of the Chamber and by M. Paul de Smet of Naeyer, the untiring minister of finance, whose short period in the ministry was marked by useful reforms.

The government bill received no important changes in Parliament. It passed the Chamber June 7 and was definitely adopted by the Senate the 19th of June.

The plan of the new law differs radically from the law of 1851, but we confine ourselves to pointing out the most noticeable changes.

1. *Extension of the field of activity of mutual societies.* Under the law of 1851, mutual societies were only permitted to assure temporary help in case of sickness, of accident, or of infirmity of the members or of their families; to provide for funeral expenses, and to assist the members in accumulating their savings, for the usual purchases of provision and other daily needs. In fact mutual benefit societies practised little insurance except against sickness.

To these things the new law adds loans of money. Mutual societies can make to the members loans not above 300 francs (loans of honor), for the purchase of manure, of seed, of necessary furniture or of provision, implements of work, domestic animals, etc., providing these purchases profit to the members, and members of their family only, and *to no others*. The law actually does not intend, that, under the pretence of mutual relief, the societies which it protects shall go into business. But the mutual societies can organize themselves with the object of insuring to the

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members indemnity in the case of loss, or of sickness of cattle, or of damage caused to the crop by accident. They may also help their members in carrying out the legal requisitions by which they can take the advantage of the state savings banks and secure the state guarantee which is given to the general bank in the security of its funds and protection of depositors.

To sum this up: the mutual benefit societies can today organize with a view to four things: (1) insurance of person, (2) insurance of personal property, (3) saving and investment of savings, (4) credit; notwithstanding that the law of 1851 limited their activity to the insurance of people and, in a certain measure, the investment of savings.

On account of the breadth of this law, henceforth these societies will be called by the more comprehensive name of Mutual Societies instead of Mutual Benefit Societies.

2. *Legal Recognition.* Recognition is granted in full to mutual societies formed with but one of the departments, which we have enumerated, provided the legal conditions are fulfilled.

But for mutual societies formed with a view to several objects which are included in this list, the recognition by the goverment is optional. In fact the increase in the number of departments of the society complicates the accounts. One does not foresee the accidents which exactly balance the risk in order to calculate the proportionate premium. And if the operation includes many risks, the fixing of the premium necessitates many and oftentimes complicated accounts.

Even in the interests of mutual societies with many objects, Government will accord its recognition only in case of suitable objects and reasonable accounts. The account ought to be arranged in such a way that the funds deposited in the different departments can never be confused.

The societies of many departments remain then subject only to a law similar to that of 1851, which allowed the Government to make such changes in the statutes as it may judge best.

And the legal recognition will be optional in yet another case. This is the case where the mutual society proposes to make a distinct fund for the purpose of rendering assistance, by annual allowances, to aged and infirm members, or after their death to members of their families.

The question of deciding if it be prudent or not to allow mutual societies to organize with the intention of granting life pensions to the aged or infirm members, has been a much disputed question in the interpretation of the new law. The legislature of 1851, alarmed especially by the bad results given on this subject by the practice of the English societies, struck off absolutely the retiring pension from the programme of the mutual benefit societies; "in no case should these societies be permitted to guarantee life pensions." The recommendations of the permanent committee authorized, on the contrary, the mutual societies to insure pensions to their members on two conditions. Those mutual benefit societies will be recognized, it said, which form themselves into banks in order to give to their aged and infirm members pensions which cannot be more than 1200 francs, provided that they specify the means of meeting these pensions, and that they submit their rates to the approval of Government.

On this important point Government finds itself disagreeing completely with the foregoing recommendations. According to its system, mutual benefit societies and the general savings bank and pension fund under the guarantee of the state, ought to form two connected institutions, each the complement of the other. To insure old age against misery and want was, indeed, the completion of a work of foresight, of joint responsibility and of mutual help. But this task ought to be reserved for the general savings bank and pension fund as better arranged to fulfil this delicate and risky mission. Afterwards Government refused to the mutual benefit societies the right to pay the old age pensions,

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otherwise than by the agency of the general bank. Their position ought to be confined to that of a simple agency.

Between these two opposing systems of the permanent commission and the original plan of Government, the present minister of finance, M. P. de Smet de Naeyer, has introduced an intermediate system bringing it, in fact, considerably nearer to the recommendation of the permanent committee. This has become the legal system. According to Article 2, No. 2, the mutual societies will be able practically to have for their object the making of a distinct fund, with a view to assisting aged and infirm members by annual allowances, or after their death, members of their families.

However, these allowances should never be drawn from any fund but the income of capital and other annual resources; their rates will be on each occasion subject to examination and shall not exceed for each person 1200 francs.

This change is bold, but in the clear limits required by the legislature, it is probable that there will not be mistakes. Government, notably, keeps to itself the special oversight of these societies, and will not grant to them legal sanction until it is satisfied with the guarantees that they offer on the subject of pensions.

Between the mutual societies formed with a view to a single object mentioned in the first article, and those formed for several objects, or having for their object the making of a fund designed for granting pensions, there is then an essential difference in the legal sanction. The first will be recognized by Government as soon as their statutes shall be drawn up conformably to the law; they have right to legal sanction; while the second may be recognized only after examination of their methods of work and approval. Their right to recognition depends on the examination by government.

3. *Right to sue and be sued. Special advantages. Right to receive and hold Real Estate.* Article 7 concedes expressly corporate rights to the recognized mutual societies, and Article 13 states one of the principle rights which belongs to it; the right of appearing in court.

There is frequent assistance given in the matter of stamps and postage, also the franking privilege in their official business. For reasons similar to those of the law of 1887 which secured from attachment or other legal process a considerable part of the salaries of the persons employed, the new law protects from such process the sums paid members under the provisions made by these societies.

Recognized mutual societies can only receive gifts and legacies when they conform to the prescribed conditions. This condition was taken from the law of 1851; but besides this the new law gives to mutual societies the right to possess real estate to a certain amount. The law of 1851 was shown by this to be too severe. It forbade to the mutual societies the exercise of rights of real estate excepting that it might hold a mortgage attached as guarantee to one of the debts. This condition is changed. Mutual societies can hereafter hire real estate without asking authority beforehand, for the purpose of setting up their offices, or having a place of meeting. They can for the same purpose acquire title to real estate, either by purchase or gift, if so authorized by royal decree, given after consent of the communal council and of the permanent deputation. They can further receive real estate, not for the uses of the society, but to sell again within a period fixed by the court.

Article 18 regulates the disposition of the funds made by the mutual societies. "As soon as they reach five francs a member *up to* the number of 1000 francs they ought to be placed in a savings bank, under the guarantee of the state, or be exchanged either for public Belgian funds or other securities guaranteed by the Government, whether in bonds of the provinces, cities or towns of Belgium."

Clause 2 of the same article establishes a fortunate innovation, owed again to M. de Smet de Naeyer, and which approaches the reforms carried by him in the organization of the general savings banks in the matter of farm loans. These reforms established by a recent law aim at authorizing the general bank to make loans to coöperative loan societies of

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undoubted financial standing. Mutual societies are also authorized to entrust their funds to these coöperative societies.

Dissolution. Two modes of winding up the business are provided for; dissolution by the General Assembly, and dissolution by a decree of the courts.

By the system of the law of 1851, dissolution pronounced by the General Assembly must be ratified by Government. It is Government only which grants the right to sue and be sued, also it alone has the right to withdraw it. Today the decision of the General Assembly is final.

The court in the first instance can pronounce the dissolution on two suppositions; in case of insufficient resources at the request of all interested; at the request of a society or public minister when a society pursues an object for which it was not formed (political society.)

Government then interferes no longer in the dissolution of the mutual societies. In case of dissolution; the gifts and legacies made to the society will be, unless stipulated to the contrary by the donors and testators, delivered to the Government and used for a cause of similar purport to that for which the society provided. The rest of the assets are divided between the active members.

5. *Married Women. Stockholders.* Let us note in conclusion, the new position given to married women who wish to enter into a mutual society. By the old law, they were admitted by special permission of their husbands or on the refusal of their husbands, by the justice of the peace. Today the situation is reversed. A married woman may become a member of a mutual society unless opposed by her husband, and such opposition can be removed by the justice of the peace.

Finally, the permanent commission of the mutual benefit societies is definitely organized by the law. It will be composed, hereafter, of fifteen members "of which at least two shall be stockholders." It is a happy innovation which marks a new era in the development of mutual societies in Belgium.

If one succeeds in finding earnest members, their coöperation will be most useful in placing mutual societies on a true scientific basis.

Such are the fundamental points of the new law of June 23, 1894.

Under the law of 1851 recognized mutual benefit societies have developed very slowly:

In 1862	there	were	estimated	about	46	with 9,000	members.
In 1870	"	"	"	"	97	" 15,000	"
In 1887	"	"	"	"	220	" 32.000	"
In 1890	"	"	"	"	340	" 50,000	"
To Jan. 1894	"	"	"	"	646	" ?	"

This last very considerable increase is owing to the activity of the committees of promotion which have succeeded the committees of patronage, instituted by the law of August 9, 1889.

It is not to be questioned that, relieved from the fetters fastened to their constitution by the too narrow system of the law of 1851 and thanks to the wise, liberal, and progressive system of the law of 1894, the Belgian mutual societies will make a long step forward to the great advantage of their members and the entire community.

ERNEST DUBOIS,
of the University of Gand.

WALDENSES AT VALDESE, N. C.

BY C. J. RYDER, SECRETARY.

This new field of work, which was reported for the first time at our annual meeting last year, is one of unique and especial interest. Two years ago the steamship Kaiser Wilhelm arrived in New York with one hundred and sixty-six Waldenses among her steerage passengers. These people came from the Piedmont valley and mountain regions of Italy. Their purpose in coming to America was to es-

tablish for themselves homes in our own mountain region of the South. They came with the spirit which they have perpetuated from the time that Peter Waldo preached on the streets of Lyons and refused to put his conscience in the pocket of the Pope. In that day "preaching had become a lost art and the word of God was sealed by the command of the ecclesiastical hierarchy," says a church historian. But this wealthy merchant, who became a poor man for Christ's and the gospel's sake, lighted the beacon fires of opposition to the corruption and superstition of the papal church, and Italy and France and Europe caught the light of those fires and took hope and courage. From 1170, when Waldo first preached, even to this day, the Waldenses have been unswerving in their loyalty to a free and untrammeled gospel. Substantially congregational in their polity, and certainly so in their spirit, they have stood for these truths through the centuries. Outraged, banished from their native lands, excommunicated by the Pope, they have maintained their integrity with the abiding faith that God would overrule present evil for large good and the establishment of His universal kingdom.

This little company that came down from the deck of the Kaiser Wilhelm were the pioneers in the establishment of their colonies in this new land. They were rather the Pilgrim Fathers of this Waldensean movement. Before the actual colonists had come, Rev. Chas. A. Tron, D. D., pastor of the Waldensean Church, and member of the Board of Evangelization in Italy, had been to the mountain regions of North Carolina, and after careful investigation had purchased a tract of land for these Waldensean colonists.

Soon after the coming of these Waldenses, correspondence was opened with them by the American Missionary Association. The colony was to be planted in the midst of our great mountain field, and we had every confidence that the coming of these conscientious and devoted Christian colonists would be of real helpfulness in our work there. Rev. C. M. Prochet, D.D., whose name is well known to the read-

ers of this magazine, and to the Christian public generally, came to look after the interests of the Waldensean colony not long after their first settlement. In conference with Drs. Tron and Prochet, and after learning thoroughly the condition of their colony, an appropriation was voted by the Executive Committee to assist them in the beginning of their work, as they were in great need of such help.

These Waldenses have begun their settlement in America in a wise and sensible way. Let us notice their business-like arrangement before speaking of the interesting educational and religious work which has developed among them with the assistance of the Association.

They have purchased five thousand acres of land. In dividing this land, they first set aside a portion for a church and manse, together with a small farm for the use of the pastor. Then they set aside a good, commodious site for the school-house. After this a considerable portion of the land, three thousand five hundred acres in extent, is divided into farms of fifty acres each.

In addition to this first company who came on the Kaiser Wilhelm, others have come at various times until there is a considerable colony there. These people are poor. They come from the splendid stock of Waldenses who have been so potent a factor in freeing thousands in France and Italy from the degrading superstitions of Romanism. As all our readers know, the Waldenses have stood for religious freedom from first to last. The fibre of their character has been tested through many a conflict. Dr. Edward Everett Hale, who told the story of the Waldensean heroism and devotion in the beautiful legend "In His Name," brings out the noble features of their character in soft, yet bright colors. "In His Name" and "For the Love of Christ," "Gaultier of the Mill" rode forth at night to save the life of sweet, dying Felicie. "In His Name" laughing, careless children on the mountains become serious and thoughtful; priests and monks forget their unholy allegiance to Rome in their holy allegiance to Christ; charcoal burners in hidden forest cabin,

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or shouting troubadour in the crowd of a wayside tavern, each, *all* respond to the magic pass-word, "In His Name," in quick obedience to their highest duties facing danger and death "For the Love of Christ." This charming story represents truly the spirit of unswerving loyalty to Christ and His cause of the early Waldenses. Their descendants who have just settled in our land maintain the same devotion to Christ, and "In His Name," have lighted their fires on altars and hearthstones in our Southern mountains.

It is most fitting that our Congregational churches through the Association should welcome this new colony and extend to them the right hand of Christian fellowship. This they have done.

As soon as the colony was established and the people were felling the forests and building their humble homes, they applied to us for assistance for the support of the pastor and teacher. The colonists themselves made large sacrifices, and only asked us to assist them in the support of their religious and educational leaders.

Rev. Enrico Vinay, a native of Italy, was their first pastor. Mr. M. A. Jahier was selected as their teacher. Mr. Jahier, together with Dr. Tron, was in conference with us in New York, and the simple, Christian character and progressive educational ideas of the Waldensean teacher charmed and impressed us all. He went into the field and opened a school and Sunday-school at Valdese, as the colonists call their mountain village.

The Rev. Enrico Vinay remained with the people for nearly a year, being in regular correspondence with the officers of this Association. He was then called to another field, and Rev. B. Soulier was chosen as their pastor. Mr. Soulier is also a native of Italy. He is a thoroughly educated young man, and speaks English readily. He was educated in his own school in Italy, and completed a course at Edinburgh University in Scotland. His work in proving most successful.

Such is the interesting and providential beginning of our

work in conjunction with these Waldenses in this field. We have this new problem upon our hearts and treasury. Who can say that God has not led us into this work, and opened this opportunity for helpful and sympathetic coöperation with these earnest Christian people who have settled in our southern mountains?

In the reports which have been regularly received from this field, very many items of great interest have been recorded. The Waldenses, above everything else, are Christian patriots. They love the fatherland and they love also America, the land of their adoption. In one of the reports from Mr. Jahier, the following interesting information is given:

"Sunday, June 24th, I preached to a good and attentive congregation. I had the Sunday school at half past eight and the preaching at ten in the morning, and prayer meeting at four in the afternoon. At this last service I went to a farm called Baziglia. It is named for a place in one of the valleys of Piedmont—a place which is noted as a fortress during the persecutions of the Waldensean Church. It was the refuge of the Waldenseans when they reconquered their native country after their exile in Switzerland, Germany, etc., and in memory of that famous place, two or three families gave to their farms the same name. The Fourth of July was celebrated here at the school house. There were fourty-four children. I spoke to them of the independence of the United States of America, its founders, its Declaration of Independence, etc. For July and August it is impossible to have the day school; it is too hot, but I will continue the night school, D. V., at least for two or three nights a week. The Sunday school will go on as usual—no vacation for the Sabbath school."

The old fortress of Baziglia witnessed many heroic efforts of the early Waldenses, both in defense and attack. The name is very dear to the children of the earlier heroes, who have established Valdese in this land, and so named some of their farms and homes, Baziglia. The glimpse given us in

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the quotation above, of the life in this Waldensean colony, is an impressive picture and a most hopeful prophecy. These Waldenses can not prove "dangerous foreigners" who come to our shores with earnest Christian plans and purposes, and read the Declaration of Independence to their children on their first Fourth of July in America!

Photographs of the buildings at Valdese were recently sent to our office. Among others was one of the manse and one of the schoolhouse. These two buildings are of especial interest to our constituency, because we help the pastor and teacher. Over the schoolhouse in which our pupils gather was floating the stars and stripes. These earnest people who celebrate the Fourth of July, who read publicly our Declaration of Independence, who plant the stars and stripes on the top of their school building, are the kind of foreigners that we need, and they certainly merit our most cordial assistance in the beginning of their life in our land.

In church polity the Waldensean Church differs slightly from our Congregational sisterhood. The local church is independent in the direction of its affairs. They have a "Board of Evangelization" which has supervision of their churches. Dr. Tron, a member of this board and president of the American branch, has properly great influence with the local church. The Waldensean Church naturally looks to Dr. Tron and Dr. Prochet for counsel and direction. The church at Valdese recognizes itself as in fellowship with our great Congregational body, and especially with the local churches of North Carolina.

This new and interesting field has opened more and more largely during the past year, as additional colonists have come to our shores. Despite the financial embarrassment of our treasury, we rejoice that we have been able to assist these brave and patriotic Christian people in establishing themselves in this mountain region of the South. We believe the opportunity of assistful coöperation with them is one that God has opened to us. We have every confidence that the descendants of Pilgrims and Puritans will

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rejoice in the privilege of assisting those in whose hearts there is the same passionate desire for religious freedom, and who are the children of equally heroic stock.

TABLE OF STATUTES RELATING TO THE SUPPORT OF CHILDREN AT PUBLIC EXPENSE IN PRIVATE INSTITUTIONS IN NEW YORK CITY.

New York Juvenile Asylum.

		Rate and Conditions of Payment.
Laws of 1851	Chap. 332	$40 per year, per capita.
" 1854	" 387	60 " " " "
" 1858	" 43	75 " " " "
" 1863	" 94	90 " " " "
" 1866	" 245	110 " " " "

New York Catholic Protectory.

		Rate and Conditions of Payment.
Laws of 1866	Chap. 647	$50 per year, per capita.
" 1867	" 428	$110 " " " "

New York Infant Asylum.

		Rate and Conditions of Payment.
Laws of 1865	Chap. 106	$60 per year, children under two years of age.
" "	" "	$75 per year, children between two and ten years of age.
" "	" "	$100 per year, children over ten years of age.

Laws of 1865 Chap. 106 For children under 18 months of age, sum equal to actual cost of support of children in the Infants' Hospital, Randall's Island.

Laws of 1872 Chap. 263 For children over 18 months of age, sum equal to actual cost of support of children in the Nursery, Randall's Island.

Laws of 1872 Chap. 263 For needy mothers such sums as Commissioners of Charities certify to be proper.

Laws of 1872 Chap. 263 For obstetric attendance, $25 per patient.

Laws of 1876 Chap. 213 For needy mothers $18 per month ($216 per year), payments not to exceed one year for each person.

Laws of 1877 Chap. 90 For infants, 38 cents per day ($138.70 per year).

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Foundling Asylum of Sisters of Charity.

			Rate and Conditions of Payment.
Laws of	1870	Chap. 383	$1 per week for each foundling.
"	1871	" 269	2 " " " " "
"	1872	" 635	Same as New York Infant Asylum, Chapter 263, 1872 (see above).
Laws of	1874	Chap. 644	38 cents per day ($138.70 per year) for each foundling.
Laws of	1877	Chap. 101	$18 per month ($216 per year) for needy mothers.

Nursery and Child's Hospital.

			Rate and Conditions of Payment.
Laws of	1866	Chap. 650	Same as New York Infant Asylum, Chapter 106, 1865, (see above).
Laws of	1866	Chap. 650	$5 per week ($260 per year) for destitute mothers.
Laws of	1866	Chap. 650	$10 per month for children supported outside of institution.
Laws of	1869	Chap. 366	$60 per year for children under two years of age supported in institution.
Laws of	1869	Chap. 366	$75 per year for children between two and ten years of age supported in institution
Laws of	1869	Chap. 366	$100 per year for children over ten years of age supported in institution.
Laws of	1874	Chap. 643	$5 per week ($260 per year) for destitute mothers.
Laws of	1874	Chap. 643	$10 per month for children born or supported in said hospital.

Provided that the sum paid shall not be in excess of the actual cost of the support of children of the same age in public institutions owned by the city.

Union Home and School for Children of Volunteers.

			Rate and Conditions of Payment.
Laws of	1870	Chap. 309	$60 per year, children under five years of age.
Laws of	1870	Chap. 309	$75 per year, children between five and ten years of age.
Laws of	1870	Chap. 309	$100 per year, children over ten years of age.
Laws of	1873	Chap. 143	$150 per year, per capita.

Society for Ruptured and Crippled.

			Rate and Conditions of Payment.
Laws of	1872	Chap. 835	$150 per year, per capita.

HEBREW BENEVOLENT AND ORPHAN ASYLUM SOCIETY.

		Rate and Conditions of Payment.
Laws of 1874	Chap. 230	$110 per year, per capita.

CHILDREN'S FOLD OF THE CITY OF NEW YORK.

		Rate and Conditions of Payment.
Laws of 1874	Chap. 506	$2 per week ($104 per year), per capita.

AMERICAN FEMALE GUARDIAN SOCIETY.

		Rate and Conditions of Payment.
Laws of 1878	Chap. 105	$2 per week ($104 per year) for children committed by magistrates.

FIVE POINTS HOUSE OF INDUSTRY.

		Rate and Conditions of Payment.
Laws of 1880	Chap. 597	$1 per week ($52 per year), per capita, number not to exceed 200.

ASSOCIATION FOR BEFRIENDING CHILDREN AND YOUNG GIRLS.

		Rate and Conditions of Payment.
Laws of 1880	Chap. 598	$1 per week, per capita.

HEBREW SHELTERING GUARDIAN SOCIETY.

		Rate and Conditions of Payment.
Laws of 1889	Chap. 485	$104 per year, per capita.

BABIES' HOSPITAL.

		Rate and Conditions of Payment.
Laws of 1891	Chap. 388	38 cents per day ($138.70 per year) for foundlings and infants.
Laws of 1891	Chap. 388	$18 per month for mothers.

SLOANE MATERNITY HOSPITAL.

		Rate and Conditions of Payment.
Laws of 1893	Chap. 424	$10 per month for each infant.
" "	" "	$5 per week for each mother.

Total payments not to exceed $8,000 in any year.
Institution closed in 1884.

ADDITIONAL STATUTES PROVIDING FOR MANDATORY PAYMENTS BY NEW YORK CITY TO PRIVATE CHARITABLE INSTITUTIONS.

CHILDREN'S AID SOCIETY OF NEW YORK.

		Rate and Conditions of Payment.
Laws of 1865	Chap. 70	$10,000 per year for the uses and purposes of said society.
Laws of 1867	Chap. 163	30,000 per year for industrial schools.
" 1871	" 180	" " " " lodging houses.

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SHEPHERD'S FOLD OF THE CITY OF NEW YORK.

Rate and Conditions of Payment.

Laws of 1871 Chap. 269 $5,000 per year for the purposes and objects of said corporation.

AMERICAN FEMALE GUARDIAN SOCIETY.

Rate and Conditions of Payment.

Laws of 1872 Chap. 754 $25,000 per year for industrial schools and other charitable work.

NEW YORK INFIRMARY FOR WOMEN AND CHILDREN.

Rate and Conditions of Payment.

$18 per month for mothers, payment for each mother not to exceed one year.

Laws of 1877 Chap. 101 $25 for obstetric attendance per patient.

NEW YORK MEDICAL COLLEGE AND HOSPITAL FOR WOMEN.

Rate and Conditions of Payment.

$18 per month for mothers in hospital.

Laws of 1893 Chap. 723 $25 for obstetric attendance in home of patient or in hospital. Total payments in any year not to exceed $8,000.

NEW YORK FEMALE ASYLUM FOR LYING-IN WOMEN.

Rate and Conditions of Payment.

Laws of 1893 Chap. 424 $25 for obstetric attendance per patient. Total payments not to exceed $8,000 in any year.

MOTHERS' AND BABIES' HOSPITAL.

Rate and Conditions of Payment.

Laws of 1894 Chap. 517 $15 for obstetric attendance per patient, not to exceed 300 patients in any year.

SOCIETY FOR PREVENTION OF CRUELTY TO CHILDREN.

Rate and Conditions of Payment.

Laws of 1894 Chap. 25 $30,000 per year for the uses and purposes of said society.

ST. JOHN'S GUILD.

Rate and Conditions of Payment.

Laws of 1894 Chap. 501 $30,000 per year for the maintenance and operation of the hospitals, etc.

SANITARIUM FOR HEBREW CHILDREN IN THE CITY OF NEW YORK.

Rate and Conditions of Payment.

Laws of 1894 Chap. 501 $5,000 per year to be applied to the support of its charitable work.

A yearly report to Comptroller of New York city and to Superintendent of Public Instruction of the state required.

SOCIAL PURITY, THE NEED AND HOPE.*

The real social evil of any age is not so much in commission as omission. Scarlet letters on the soul of public sentiment burn more deeply than on the bosom of a Hester. Systematic care here and there for "unfortunates" bears no proportion to the interest taken in our wonderful industrial development, which often degrades female labor. Has not our civilization, after all, something of the spirit of East Africa, where men fight desperately for their cattle, but allow their families to be stolen without a protest? In the proudest of our states the fine for destroying a horse is two hundred and fifty dollars; for destroying a woman it is only fifty dollars.

Public opinion needs the tonic power of facts made known. A reason why the work of your Social Purity League is the most difficult of reforms may be found in the fact that the subject requires great delicacy and tact. But the existence of the White Cross literature proves that the theme can be wisely handled. "The only question is whether this subject shall be brought to the minds of the young by the friends of vice or the friends of virtue." There is a vast difference between the proper publication and the prurient perversion of criminal news, for example.

The people need to realize the greatness of your problem from the economic standpoint. Miss Willard has called this movement "the latest and greatest crusade,"—a true designation even on industrial grounds alone, as shown by such facts as these: Renters of objectionable houses must be considered as well as managers. The number of marriages is governed by the price of corn. While Carroll D. Wright says that factory girls rarely fall, still it is often true that daughters of shame are first prisoners of poverty. As San-

* An address by Clarence Greeley, General Agent of the International Law and Order League, before the Topeka Social Purity League, Topeka, Kan.

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ger has shown, some of them are from the homes of bankers, merchants, clergymen, physicians, manufacturers, lawyers, grocers—all classes—but most of them are driven to vice by low wages. You have to contend, not against them, but "against principalities, against powers, against the rulers of the darkness of this age, against wicked spirits in high places," those tyrants "blinded with the cupidity of ruling."

Money is at the root of this evil. The Lexow Committee found that wicked spirits in high places in New York encouraged disorderly houses there to the extent of two million dollars a year. You and I are aware that this evil is winked at even here at Topeka—one political party blames the police commissioners, the other the county attorney, but beneath all partisan considerations, the real motives are financial or economic. Take the country at large: while all our states and territories, except eleven, have statutes against brothel-keeping (an illegal thing even without a statute), still our "Consent" legislation places the average age only a little above ten years, and has no reason to be not based on blackmail, or worse—if anything can be worse.

In other words, your society has to contend, not only with the seductive demand for silence, but with a peculiar vice of the age, cupidity. "Cupidity," derived from a word meaning the god of love, has come to mean the unreasonable desire for wealth. Every social question has now an economic phase. From 1826 to 1830 cupidity was, in France for example, the motive to the worst crimes thirteen times in a hundred; from 1876 to 1880 it was the motive twenty-seven times in a hundred. Passion, as a motive, has decreased. This is afortiori true among the Anglo-Saxon races. Cupidity, the vice of our times, has of course its causes. One of these comes from the fact that we live in the age of steam, great cities, and rapidly accumulated fortunes. Monsieur Tarde informs us that, with the progress of wealth and education, crimes against the proprieties advance in proportion. Between 1826 and 1880 infanticides increased in France, in the ratio of 102 to 219.

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We have considered briefly the need—what of the hope? Perhaps I have a right to say to you, members of the Purity League of Topeka, not only go on, but also, come on. It was my duty to have a part in the suppression of disorderly houses of twenty years' standing, backed by certain powers in New Haven, Connecticut. We succeeded in caucus, league, and court. On a larger scale Dr. Parkhurst has succeeded, and is succeeding, in New York. Your efforts in Texas and in Topeka have not been in vain.

If your League can enlist the pulpit and press of Topeka in this reform, you will strike a root of this difficulty in a lax or uninstructed public sentiment. Press and pulpit should stir Catholics and Protestants to an intelligent interest in "unfortunates," instead of Pharasaic indifference. Mrs. Booth-Clibborn told me that the Salvation Army is saving the "fallen" in Paris every month, though Catholics and Protestants utterly fail to reach them.

Keep before the church the fact that faith is not anti-Americanism; that while the Temple in the time of Maccabees was a brothel, Christianity is *ipso facto* reform. Said the *Outlook:* "The greatest vice of the American pulpit is its prudence." What is the church militant on earth for? No purity is safe which is not militant.

Utilize the press. Channing thought the press more widely influential than the pulpit. We have seen in New York and Chicago how politicians wish to keep reform out of city government. So the Czar ordered Tolstoi away from the famine district through fear that salvation from famine might injure political chances. But cupidity and libertinism can not permanently fetter the liberty of the press. The pulpit and the press once maintained that slavery was too dangerous to be discussed. Use the press. Read Pomeroy's "Ethics of Marriage," Sanger's History, *The Philanthropist*, LEND A HAND, *The City Vigilant*, *The Union Signal*, Dr. Munger's Chapter on Points, The White Cross Literature, etc.

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HORACE MANN SCHOOL FOR THE DEAF.

[It is now twenty-five years since a school for deaf mutes was opened in Boston. The annual report has just been issued with a short sketch of the school from the beginning. We publish it almost in full as, indeed, a "record of progress" and a help to other cities.]

The grand work of this magnificent school, magnificent not only in its building and equipment, but in its work and influence, should be the pride of every member of the School Committee of the city, and also of every citizen of Boston and of the state. Here are almost miracles performed. Those of whom Lucretius desparingly wrote:

> "To instruct the deaf no art could ever reach,
> No care improve them, and no wisdom teach,"

are here taught not only to speak and to understand spoken language, but also everything that is needed to prepare them to be good and useful citizens, helpful to themselves and to the community, and capable of bearing almost an equal burden with their more fortunate fellows in the battle of life.

How noble such a work: to take a child shut out in a large measure from the world and its beauties, and to make of that child a self-respecting, intelligent being,—one cannot imagine a service more uplifting, more worthy, more noble, or of more enduring benefit to the world at large.

The committee earnestly request every member of the Board to acquaint themselves with the work of this school.

The steady movement, onward and upward, in the path of progress which this school is making is a constant witness to the wisdom, skill, and faithfulness of its teachers, and the committee are pleased to take this opportunity of expressing their appreciation of their work, from the highest to the lowest in rank in the school.

With a carefully arranged plan of work, differing but little from that followed by the ordinary primary and grammar

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schools of the city, and with a corps of teachers whose conscientious zeal enables these deaf children to acquire a useful education while learning to speak, and to understand the speech of others, this school offers to its pupils advantages which they and their parents realize more and more each year.

This appreciation is shown by the increased number of children brought for admission each year, at the earliest possible age at which they can enter the school.

During the past year there were one hundred and six pupils in attendance; at the close of the school year in June there were ninety-eight pupils, forty-seven boys and fifty-one girls, belonging to the school; two having moved away from Boston, one having gone to work, two discontinuing attendance on account of illness, and three having died during the year; of this number, sixty-two were residents of the city, thirty-four were from other parts of Massachusetts, and two were from outside the state. The generous provision of the state government in defraying the expense of the necessary transportation of the pupils to the school enables many parents to send children who would otherwise be unable to do so, and besides produces a regular and punctual attendance of the pupils. The committee desire to express their thanks to the many friends of the school who have evidenced by their kind attentions to its needs their appreciation of its work, and earnestly bespeak from them a continuance of their kindly services. The gymnastic exhibition given in the drill-hall of the English High School last April gave opportunity of showing the proficiency of the pupils in speech-reading. A class from the school took part in that exhibition, and executed the orders, which were given orally the same as to the pupils with hearing, admirably and with credit to themselves and to their instructors. Each year brings encouraging reports of the work of pupils who have gone from this school to those for hearing pupils. One of our boys who graduated last year from the high school course of the Berkeley School (private), completed

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the work in the same time as the other members of his class, all of them pupils with hearing. His average for the year was eighty-seven per cent. Another who entered the same school last September passed creditably through the first year's work in the High School course.

One of our girls was admitted to a private school in a neighboring city, and her use of speech and her ability to understand the rapid talk of her teachers and companions made it possible for her to do class work without difficulty. She enters the High School department of the school this year.

Instruction in sewing and in sloyd has been given this year as in former years. In these classes, as in all others, speech and speech-reading are in constant use.

Through the gifts of friends the lessons in type-setting and printing have been continued during the past year. The efficiency of this work has been greatly increased by the use of the Columbian press supplied by the School Board early in the year, many slips and exercises being now printed upon it, thus combining useful and instructive practice.

One of the boys of the printing class took additional lessons in press work in a printing establishment, and in commenting upon his work, a member of the firm writes: "The young man takes hold better than any boy I ever knew, and I think he will get the knowledge required to make a job ready for the press in a few lessons."

In view of the approaching anniversary which marks the completion of the twenty-fifth year of the existence of the school, during which the school has grown from an experiment to an assured success, it seems fitting to review its past, and for this purpose we quote from the published history of the Horace Mann School:

"To the Rev. Dexter S. King belongs the honor of securing to the deaf children of Boston and vicinity their right to live in their own homes, under the care of their parents, while receiving a common-school education.

"While serving upon a committee, appointed by the Legislature, to consider the granting of a charter for what is now the Clarke Institution at Northampton, Mr. King became deeply interested in the education of deaf children. As a member of the School Board of Boston he was in sympathy with all measures having for their object the advancement of educational work, and when he learned of the limited opportunities for instruction then afforded young deaf children, his heart and brain were quickened with a desire to give them, as well as their more fortunate brothers and sisters, the benefit of early school training. To establish a public day-school which children of all ages could attend seemed to him the best plan for bringing school advantages within the reach of all classes.

"In presenting his wishes to his associates upon the School Board, Mr. King said that 'such a school ought to be established, for the reason that there are enough deaf-mute children in the city entirely destitute of the means of education to form such a school, and whose friends would joyfully improve the opportunity of sending them to school.' After a careful consideration of the subject it was decided to open such a school under the direction of the Boston School Board, and to make it 'a public benefit beyond the limits of Boston by offering its privileges to children in surrounding cities and towns.' Following this action of the School Board was the passage of an act by the Legislature [May 28, 1869] providing that pupils might be sent, at the expense of the state, to the proposed school, as well as to the existing institutions. The recognition and assistance thus early extended has continued without interruption to the present time."

The first session of the school was held on the 10th November, 1869. Because no suitable rooms could be found in a central part of the city the pupils were taught in separate divisions, a morning session for one in East street, and an afternoon session for the other in Somerset street, until January, 1870, when they were brought together in rooms

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in Pemberton square. The plan of instruction adopted was that known as the pure oral method, and this plan has since been pursued. Every child is taught to speak, and to read the speech of others from the lips, as well as to read and understand printed language. The use of written language begins with a child's admission to the school, and is continued throughout the course, which embodies the studies taken in the primary and grammar schools of Boston. Speech is employed in all the classes in both primary and grammar departments, and the recitations are conducted as in schools for hearing children.

This school was the first in the United States to adopt Visible Speech as an aid to articulation-teaching. Instruction in this system was desired by Miss Fuller before the school was opened, but it was not until 1871 that it was obtained. In that year Prof. Alexander Graham Bell, son of the inventor of this system, spent the months of April and May in giving to the teachers and pupils a knowledge and use of the symbols of Visible Speech. The widespread interest felt in this country in articulation-teaching, and the success of the work, are undoubtedly due to the system of Visible Speech.

So plainly and so simply has Prof. Alexander Melville Bell shown by this system how the organs of speech are used, and how the movements of the mouth in speech may be interpreted by the eye, that it may be truly said of him, "He maketh the deaf to hear, and the dumb to speak."

In September, 1875, the school, having outgrown its accommodation in Pemberton square, was removed to a building on Warrenton street, where it remained for fifteen years. These years are characterized by a steady and continuous improvement in the work and in the influence of this school. The growth of the school and its consequent needs were the occasion of a request in July, 1879, to the City Council "to remodel the Horace Mann Schoolhouse to accommodate the increasing demands of the school."

It was considered inexpedient to do this, and, although

various methods were suggested, nothing was done until April, 1885, when the state gave a lot of land on which to erect a building. Delays in appropriating money and other causes prevented the completion of the school-house before the summer of 1890. In June of that year all the classes were moved into that building, and on the tenth of the following November, twenty-one years from the opening of the school, the house was formally dedicated. On that occasion the Hon. Gardiner Greene Hubbard, of Washington, D. C., delivered an historical address.

In 1888 the Legislature passed an act providing that the travelling expenses of pupils attending schools for the deaf should be paid by the Commonwealth, and in April of the following year an act was passed granting an extension of school-time for deaf children beyond the limit of ten years.

Three hundred and seventy-three children have been enrolled as members of this school. Of the more than two hundred who are among the wage-earners of today, gratifying reports of success and happiness are frequently brought to the school. Among the many beneficent results directly traceable to the influence of the Horace Mann School is the establishment of similar schools in other cities. The pupils who formed the nucleus of the school in Portland, Me., and of the school in Providence, R. I., had been taught in the Horace Mann School. The founding of the Sarah Fuller Home, an infant school for deaf children, and a recognition of the value and importance of its work, are largely due to an interest created by the Horace Mann School.

In an account recently published of a day-school for deaf children in the city of Greenock, Scotland, we learn that the school is carried on in the same building as one for children with hearing. This is considered by the school authorities of that city as a wise arrangement, as "The deaf children have the advantage of mixing with hearing children at play-time. This mixing with hearing children teaches deaf children habits of self-reliance and independence, and helps them to feel interested in what is going on around them in

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the world." May we not hope that progress in the education of the deaf in Massachusetts may be in this direction, and that we may look forward to the time when we will place classes of deaf children in our regular schools, in order that they may acquire their education in as nearly the same environment as is possible to surround them with, as that in which they will be compelled to exercise it?

Respectfully submitted,

E. C. MARSHALL,
Chairman.

BEGINNING OF CHARITY ORGANIZATIONS IN AMERICA.

BY S. HUMPHREYS GURTEEN, M.A., LL.B.

When your Committee did me the honor to invite me to be present at this New England Conference of Charities, Correction and Philanthropy and to give a brief narrative of the beginning of charity organization in this country, I accepted the invitation with a very great deal of pleasure, for the fascination which the noble and lofty aims of charity organization exercised over me years ago, as a young University man, has lost none of its force as time has rolled by, but, on the contrary, after twenty years of experience in the work, I see more clearly than ever that true charity, true love, true sympathy, such as the Charity Organization Society advocates and fosters, is that one grand touch of nature that makes "the whole world kin."

During the decade of the '60's no questions in social science were of more vital and engrossing interest in England than the reform of existing methods in poor relief, the repression of mendicity and the bettering of the condition of the poor socially, mentally, and morally. Statesmen, clergymen, and philanthropists studied the problem from their respective standpoints. It occupied the attention of Parliament. It was made the subject of platform oratory.

It forced its way into the daily press, the reviews and the magazines. It was examined theoretically by students in the quiet of the library or practically experimented upon by devoted men and women in the crowded city and in the secluded hamlet. In a word, it was one of the leading questions of the day.

In no part of England, however, did these problems attract greater attention or receive fuller discussion than at the two great Universities of Oxford and Cambridge. They were among the first of the more prominent centres of thought to grasp the important bearings of the questions involved. Charity reform and kindred subjects were discussed formally at the union. They enlivened the conversation of the common-room. They were talked over by "sets" as they lolled in their rooms after lecture, or sat after hall at their "wines."

At the head of the Oxford set stood John Ruskin, a man equally eminent as philanthropist and writer, whose money, time, and thought have been given freely, almost lavishly, to the bettering of the condition of the poor of London. At Cambridge, Dr. Whewell, the Master of Trinity College, and one of the most profound thinkers in Europe of that day, gave direction and tone to the thought of a set of undergraduates who devoted much of their spare time to speculation on problems of social science. And, was it any wonder if, those favored ones at Oxford who had the honor of knowing John Ruskin socially and listening to his brilliant talk on these subjects, or, if those at Cambridge who had the entrée to Trinity Lodge and heard Dr. Whewell's sound but autocratic utterances should become embued with the profound yet practical views of these great men? Is it any wonder if, on leaving the University these young men were ambitious to do their part towards the solution of the great problems of pauperism and crime and rational relief? The career of Edward Dennison, an Oxford man, son of a bishop of the Church of England, who, on going down from Oxford took up his residence in one of the poorest suburbs of Lon-

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don that he might live among the pauperized classes and familiarize himself with their ways of life and habits of thought, is but one illustration out of many that might be adduced, of young University men who, at that time, gave *themselves* as well as their money to the work of social reform. He had followed the advice of the great English moralist, "Go and see how the wretched feel."

While, however, these subjects were engrossing the keen thought of the Universities, many of the leading public men of the day—philanthropists—after a full and exhaustive study of the various experiments that had been or were being tried in different parts of Europe as well as in England, resolved to abandon all previous attempts at charity reform, such as the "*Society for the Prevention of Pauperism and Crime*," as based either on wrong principles or on too narrow a foundation, and to start on a totally different basis. The result was the establishment of the now famous "*Society for Organizing Charitable Relief and Repressing Mendicity*," called in brief, "*The Charity Organization Society*."

"When, on that 22nd of April, 1869, the Charity Organization Society came into existence," writes Mr. Hicks, one of the founders of the Society, "its only stock-in-trade consisted of its influential and vigorous executive council, with Lord Lichfield at its head." No sooner, however, had the new society issued its plan or scheme of work in a paper entitled the "*General Objects, Constitution and Method of the Society*," than it became evident that the right plan of attack had been struck at last, and men like Tait, Lord Archbishop of Canterbury, The Most Rev. Dr. Manning, Archbishop of Westminster, Jackson, Lord Bishop of London, the Duke of Norfolk, the Earl of Shaftesbury, Sir Charles E. Trevelyan, Mr. Bosanquet, Mr. Ribton Turner, Mr. Alsager H. Hill (brother of that noble woman, Miss Octavia Hill), Mr. Ruskin, Mr. Hicks and others joined heartily in the movement, giving it their influence and warm coöperation. The Oxford and Cambridge enthusiasts who had been anxiously awaiting a practical solution of the great social problem of

the day now found ample scope for the exercise of their enthusiasm in the work of the district committees of which the Charity Organization Society was a federation.

As a matter of fact the gradual unfolding of the charity organization scheme as it became developed in practice was watched by many a University graduate with the keenest interest, and not a few became active members of committees or in other ways lent their aid to ensure the success of the scheme.

It was in this way, by actual voluntary participation in the work, and through the training of the district office and district committee room that the "University Slummers," as they were called, (and I am proud to have been one of them,) came to appreciate both the theoretical perfection of the underlying aim, idea, or scope of the society, and the practical wisdom of its methods.

In the winter of 1876 my duties as associate rector in connection with the Guild of the Cathedral Church of St. Paul's, Buffalo, N. Y., disclosed the existence of a terrible state of affairs in the matter of poor relief.

In spite of all that was being done in the way of so-called charity in the city of Buffalo, pauperism was steadily on the increase. The most truly deserving were those who did not seek, and, therefore, very often did not get relief. The pauper, the impostor, and the fraud of every description were carrying off at least one-half of all charity, public and private, and hence there was a constant and deplorable waste in the alms-fund of the city. By far the larger part of all that was being given, even to the honest poor, in the name of charity, was doing positive harm by teaching them to be idle, shiftless, and improvident. But little effort was being made to inculcate provident habits among the poor, or to establish provident schemes based on sound business principles, so as to aid the poor to be self-supporting; and little, if anything, was being done to check the evils arising from overcrowded and unhealthy tenements or to suppress the curses of bastardy, baby-farming and other evils peculiar to the indi-

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vidual city. In other words, the self-same evils were rampant in Buffalo, and, for the matter of that, all over the United States, that had led to the establishment of the Charity Organization Society of London in 1869; and the very natural question suggested itself, "If the methods of the Charity Organization Society of London have already accomplished so much in the way of charity reform for London and England, why cannot its methods be adapted to the conditions social, political and religious, of the cities of the United States, and with similar satisfactory results?" It was an alluring vision, but was it practicable?

During the summer of 1877 I paid a visit to London in order to refresh my memory on charity organization methods and to learn the effect of the operation of any new schemes that might have been adopted since I had left England. Accordingly, I spent two months in London visiting once again, as in bygone days, all the district committees then in session; accompanying the district agents on their rounds of investigation; gleaning all the information possible as to the necessary qualifications of a skilled agent; collecting copies of all books, forms and papers in use in the districts, and procuring all reports, pamphlets and works bearing on the subject which I had at heart. I also visited Miss Octavia Hill's noble work in Barrett's Court and elsewhere; the famous Penny Bank, with its three millions sterling of deposits; the various Provident Dispensaries, Mrs. Hilton's Day Nursery, and other provident schemes.

On my return to Buffalo, I drew up a plan for a Charity Organization Society for the United States based on the London model but adapted to the conditions social, political, and religious of this country. When the draft of the constitution of the proposed society was completed, and all books, forms, etc., had been adapted to the wants of the city of Buffalo, I laid the scheme thus drafted, privately, before a few of the younger but prominent and clever men of the city. Among them were the late Mr. David Gray, then editor of the *Buffalo Courier*, Mr. T. Guildford Smith, now Presi-

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dent of the Buffalo Society, Mr. James H. Dormer, a prominent Roman Catholic, besides two bright young lawyers, agnostics, whom we jocosely designated "the good heathen." The plan as mapped out was at once and enthusiastically received, and from that time on, until the actual start of the society, we had constant meetings for comparison of views, suggestions, alterations and corrections.

Up to this point we had discussed and come to a unanimous decision on the following points:

1. That we would adopt the shortened title of the London society, viz: *The Charity Organization Society*, and this we did because it expresses in short form the real character of the society.

2. That we would adopt as far as practicable the *objects* as set forth by the London society, and virtually in the same words.

3. That we would adopt, with necessary modifications, all such books, forms, etc., as had proved of service to the parent society.

4. That we would adopt so much of the constitution of the London society as would be applicable to the wants of the Buffalo society.

It was further decided to insert in the constitution the explicit statement of a principle of action peculiar to the American society, viz: The complete severance of charitable relief, and other charitable work of the society, from all questions of religion, politics, and nationality. Subsequently this "golden rule" of the society was stated more in full, and the following cardinal principles of successful organization were explicitly announced.

1. There must be no exclusion of any person or body of persons on account of religious creed, politics, or nationality.

2. There must be no attempt at proselytism on the part of the agents or others employed by the organization.

3. There must be no interference with any existing benevolent societies; each society must retain its autonomy in-

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tact; its rules, funds, modes of operation and everything which gives it individuality.

4. There must be no relief given by the organization itself, except in very urgent cases.

5. There must be no sentiment in the matter. It must be treated as a business scheme.

As soon as the final draft of the constitution of the proposed society had been drawn up and all preliminary questions had been fully discussed and settled, I delivered a course of six Sunday evening lectures on the objects and aims of the society at St. Paul's Cathedral beginning November 6, 1877. These lectures were reported in full on successive Mondays in the *Buffalo Courier*. On November 28th, and while this course of lectures was in progress, we issued a pamphlet entitled, "*The Proposed Charity Organization for the City of Buffalo*," containing an account of the objects, principles, method of work and advantages of the scheme. This we sent to five hundred of the prominent professional and business men of the city, together with a letter asking their opinion of the proposed society and enclosing a postal card for reply. Over three hundred answers were returned, all heartily approving of the plan and promising coöperation.

The time had now come to start our Central Office, for we decided to begin as the London society had begun, with the executive council, and to work downwards to the district committees. Under the Erie Company Savings Bank on Main Street was a large vacant bank-office, one of the most prominent locations in the city. This the officers and directors of the Savings Bank allowed us to occupy free of rent until such time as it might be rented. Over the entrance in bold lettering of gold on a black ground we placed the sign:

CHARITY ORGANIZATION SOCIETY,

CENTRAL OFFICE.

and to avoid an influx of beggars, as well as to indicate

what the society *did not do*, we placed down each of the two stone piers which supported the entrance, the motto:

"No Relief Given Here."

Hundreds of people who passed the Office on that opening day stopped to read the strange sign. It was the first time that the words "Charity Organization Society" had been placed over an office in the United States.

On the evening of December 11th, 1877, a meeting was held at the Central Office for the purpose of organization. The call for the meeting had been signed by twenty-eight of the leading citizens of Buffalo, nearly every religious creed, nearly every shade of political partisanship and every leading nationality being represented on the list of signatures. At this meeting, which was presided over by the Hon. Sherman S. Rogers, the constitution, which had been previously drawn up, was formally adopted and signed by all present, and the meeting ended with a resolution passed unanimously that a public meeting be called at an early day to lay the details of the scheme before the citizens at large.

And so the first Charity Organization Society in the United States started on its mission of "peace on earth to men of good will."

On the evening of December 23rd, 1877, the first public meeting of the Society was held in the hall of the Young Men's Association building. Speeches were made by Judge George W. Clinton, the Hon. James O. Putnam, afterwards United States Minister to Belgium; the Hon. William P. Letchworth, the philanthropist and friend of juvenile delinquents, Mr. T. Guildford Smith, now President of the Buffalo Society, and other representative men, and at the conclusion of the meeting, which proved to be fully and heartily in touch with the society's aims, all present were asked to sign the constitution of the society, copies of which had been placed at the doors ready for signature.

In this way, the aims and method of the Charity Organization Society received the cordial endorsement of the

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citizens of Buffalo irrespective of creed, politics, or nationality.

As interest in the society gradually increased, the demand for more definite organization in reference to the objects of the new movement were received from all quarters. To meet this demand, I prepared and issued a pamphlet entitled, "*What is Charity Organization?*" explanatory of the following points:

1. What is Charity Organization? 2. Why is Charity Organization needed? 3. How can Charity Organization be effected? 4. What can Charity Organization accomplish? 5. What does Charity Organization cost?

Over ten thousand copies of this pamphlet were printed and distributed, and the State Board of Charities of the state of New York considered it of sufficient importance to order it printed in the Appendix of the Annual Report of the Board.

During the first year of its existence, the society was busy with the work of obtaining and registering the names and addresses of all in the city who were in receipt of relief, whether official or private, and in securing the full coöperation of the city poor-law officials, of the churches and of the charitable institutions of the city, of whatever creed or denomination. It is not to be supposed that in one short year the society could succeed in breaking down, *in toto*, sectarian exclusiveness, the prejudice of race or the ties of party; but it may be said without exaggeration that in this matter the society was eminently successful. By the close of the first year, the Mayor of the city, the Chief of Police and the Overseer of the Poor were fully coöperating with the society, and nearly all of the charitable agencies in the city signified, in one way or another, their willingness to coöperate.

The work of organization having been so far accomplished with success, it was thought advisable to start the provident or preventive side of the society's work. In the summer of 1878 I made a second trip to Europe to study, more thor-

oughly than was possible on my previous visit, the Provident Dispensaries, the Penny Bank system, the Model Dwellings of the poor, the Workingmen's Clubs, the Day Nurseries of London, and the famed Crèche system of France, especially of Paris.

On my return to Buffalo I delivered a second course of lectures at St. Paul's Cathedral Church during the months of November and December 1878, explanatory of the various provident schemes of London which had been put in operation either at the suggestion of the Charity Organization Society or independently but with the full approval of the executive council.

The first and, perhaps, most important of these provident schemes undertaken by the Buffalo Society was the establishment of a Crèche as contra-distinguished from a Day Nursery. In France, the Crèche is an integral part of the free educational system of the country and is under government control. It not only cares for the young children of poor, working women during working hours, but it gives the little ones the first step in their education as citizens and it is regarded by the Government as an introduction to the public primary schools. It was this educational idea (religion apart) which I desired ultimately to see incorporated in the Buffalo system. Accordingly it was understood from the start that a model Kindergarten and a Training School for Nurses should be necessary parts of the institution when fully established and it is not too much to say that my most sanguine expectations have been more than realized.

An incident of great importance in its bearing on the future efficiency and permanency of the society occurred about this time, in connection with the starting of the Crèche. The committee while looking for a building and grounds suitable for their purpose discovered on a wide, sunny street not far from the main thoroughfare of the city, an ideal place for the Crèche, labelled "For Sale." On inquiry it was learned that the property belonged to a Mr. Benjamin Fitch, of New

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York, and I was requested by the Crèche committee to enter into negotiations with the owner for the renting of the property. After the exchange of several letters Mr. Fitch requested me to pay him a visit at his residence in New York, intimating that by so doing the society might possibly be the gainer. The ultimate result of this visit was the gift of this valuable property to the society to be used as a Crèche, on condition that it should be know as the Fitch Crèche.

On the last of the many visits to New York necessitated by this transfer of property Mr. Fitch more than intimated that he might at some future day make a much larger gift to the society if his wishes in regard to the Crèche were rigidly carried out. In pursuance of this intention Mr. Fitch subsequently deeded to the society, in trust, additional property to a large amount, so that according to the Treasurer's report for the year 1893 the society places the value of its inalienable property at over one quarter of a million of dollars and its annual income from this source alone at about twelve thousand dollars.

This sketch of the early history of the Crèche would be incomplete without especial reference being made to Miss Maria M. Love who, from the very start has been the life and soul of the movement and to whose rare executive ability the Crèche chiefly owes its present enviable reputation. In the last annual report of *The Crèche and Training School for Nursery Maids*, referring to the Crèche exhibit in the Children's Building at the Columbian Exposition at Chicago, Miss Love writes:

"The press throughout the country has been most flattering in its notices of the active exhibit of the Fitch Crèche in the Children's Building, while the silent exhibit in the Anthropological Building is doing its silent work as thoroughly, and will be as far-reaching in its results, as the more striking and attractive exhibit in the Children's Building.

"So attractively did the Crèche open in the Children's Building, and so satisfactory was its work, that the New York State Board of Women Managers, recognizing the

Buffalo Exhibit as one of the most interesting, and the most satisfactory of the New York State exhibits, so expressed itself in executive meeting, voting to meet all the expenses incurred by the Crèche.

"As an outcome of this exhibit the Fitch Crèche is daily in receipt of letters from all parts of the country, asking for full details of its working plans, with a view to the establishment of similar institutions, and of letters from mothers asking for copies of the dietary for children of different ages, as exemplified in its silent exhibit, and for patterns of the Gertrude suits, as shown in the wardrobe of the Crèche at the Children's Building.

"While hundreds have looked upon the Crèche as merely a temporary means of public comfort at the great Fair, the work of the Fitch Crèche has been well accomplished and the great underlying principle established, that herein is a far-reaching provident scheme towards the prevention of pauperism in our new world.

"So forcibly has this been illustrated that Alabama, Florida, Georgia, Kentucky, Arkansas, Iowa, Michigan, Ohio, Dakota, and Washington have all entered enthusiastically into the discussion of this work, and Baltimore, Philadelphia, and New York have come to Buffalo to learn.

"More flattering to the pride of Buffalo, perhaps, will be the fact that Sweden and Germany are having full details of this three-fold enterprise taken back to them, while old Siam will carry back to far-off Asia the rules and regulations governing the Fitch Crèche with its Kindergarten and Training School for Nursery Maids, with a view to the establishment of a similar institution amongst the Siamese.

"So, the experiment entered upon by the Fitch Crèche in the Children's Building, because it believed in the work it was doing, has proved a marvellous success, and has been an honor to the city of Buffalo."

It is not necessary to do more than name the other provident schemes which the Society started early in its history, and which it has carried through to a successful issue;

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the Fitch Institute, the Penny Bank, the Provident Dispensary and the Accident Hospital.

From the start, the Buffalo Society—the pioneer Charity Organization Society in the United States—has served as a model to a large number of other cities desirous of carrying out much needed reforms in charitable relief. During the five years from 1877 to 1882, I was constantly in receipt of letters from all parts of the country, asking for information with regard to the new plan of dealing with pauperism and poverty, and requesting copies of our pamphlets, forms, etc.; or, I was asked by incipient societies to deliver the address at their first public meeting; or, perhaps, it was an urgent call for help in bringing a society into existence. In this way, every moment that I could spare from the duties of a large parish was devoted to the interests of charity organization. As it was impossible to meet, satisfactorily, all the demands for information that were constantly and increasingly coming in, I prepared and published a "Handbook of Charity Organization" containing the two courses of lectures on "Phases of Charity" and "Provident Schemes," which I had delivered at St. Paul's Cathedral Church in '77 and '78; the pamphlet "What is Charity Organization?" the constitution of the Buffalo Society; facsimiles of all necessary forms for the central and district offices; a full account of the duties of the central council and district committees; a sketch of the district agent and his duties; a description of the volunteer visitor, together with hints and suggestions on volunteer visiting—in fact, a work comprising all the information necessary for the start and working of a society.

Since the publication of this volume in 1882, the organization plan of dealing with pauperism and poverty has spread far and wide over the United States, and today is acknowledged to be, when fully and conscientiously carried out, a most beneficent solution of a great problem. Mr. David Gray expressed the opinion of many a citizen of Buffalo when he said, editorily: "The success of the charity

organization plan, introduced into this country by the Rev. Mr. Gurteen, is as fully proved as a theorem in mathematics."

In the original draft of the charity organization scheme which I drew up in 1877, I made a suggestion which it might, perhaps, be well to consider, now that charity organization is no longer an experiment but a demonstrated success. It was suggested to establish from the start a "*National Council of the Charity Organization Society*" to be composed of representatives of the central councils of all charity organization societies in the country and of members at large specially elected. This council would have the right to elect its own officers; would have control of all questions of principle and of all matters relating to the general work of the society and to the strengthening and consolidation of its interests. It would further act as a medium of information between different sections of the country as to special openings for labor, home emigration, etc. It would keep in touch with other nations on questions of charitable methods and of immigration; and it would issue from time to time papers and pamphlets on national and international subjects relating to the best interests of the poor. At the beginning of our charity organization work the want of a national council as above described was not especially felt, but as time wore on and the society began to work with facility and precision the absence of such information as a national council could supply, was found to hamper the work in no slight degree.

In England it is true, there is no national council so called, and the reason of this is obvious. London is not only the capital of a county or shire, it is the metropolis of England, and the central council of the London society is the acknowledged head of the movement in England, occupying the position of a national council and performing the duties of such a body.

In the United States, however, the case is widely different. The capital of a state is simply a city especially

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prominent from a commercial or political standpoint. There is no acknowledged metropolis of the whole country—no one city in the land which could perform the functions of a national council for the United States as the London council does for England.

A national council would of necessity require a definite *habitat*, but, wherever its headquarters might be they should be chosen with regard solely to facility of access to all sources of information on subjects bearing on the work of the society both in this country and in foreign lands.

Such a council as this would form a centre of information and of intercourse between the members of the various home societies; and, in course of time, would bring the writers and workers on this side of the Atlantic into more intimate and friendly relations with those in other parts of the world, thus supplying a more accurate knowledge than we now possess of the charity methods of other nations.

If there has been in the past one thing more than another that has led to pauperism and all its attendant evils it is the existence of denominational exclusiveness and racial prejudice. The antidote to all this is charity organization. It brings together men and women, aye, and the clergy too, on the only little bit of common ground that is now left to us. And if, as nations, we could feel at home in the charity systems of other races and could examine every nook and corner of such systems with wholesome curiosity and genuine interest, how many prejudices would vanish once and for all, and how far more sympathetically should we view the charity ways of other nations, and what a curious and unexpected light this might throw on the question of the brotherhood of mankind.

In 1877 Dr. Shelton, senior rector of St. Paul's, Buffalo, celebrated the fiftieth anniversary of his pastorate, and on that occasion an address of congratulation was presented in person by the ministers of every creed in the city, Roman Catholic, Jewish, Episcopalian, Baptist, Presbyterian, Uni-

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tarian, Universalist, Methodist and Lutheran and others including a few free lances, in all, over twenty representative men. Could this have been possible apart from the warm humanitarian views which the Charity Organization Society had made familiar, not only in words but in practice? Most assuredly not!

During the late Columbian Exposition it was an exhibit of the Buffalo Charity Organization Society that attracted the especial notice of Germany and Sweden, and even Siam, and led their respective governments to order their commissioners to make a full report of this exhibit; and this, not on a matter of manufacture or invention but on a model of one of the provident schemes of a Charity Organization Society!

No wonder that the lofty aims and practical methods of charity organization, leading as they do, to "peace on earth," should fascinate the imagination, captivate the thought and command the energies of the University, the Forum, and the Exchange.

EDUCATIONAL WORK FOR THE INDIANS.*

DR. W. N. HAILMAN, SUPT. OF INDIAN SCHOOLS.

Before I speak on the subject assigned to me I want to say that I seemed to have failed to make myself perfectly clear when I spoke on Wednesday. I have been quoted as having said that the government should control all the Indian schools. I am very far from that position, and I regret exceedingly that I was so awkward as to give any one this impression. What I meant to say was this, that as soon as possible all Indian education should be in the hands of the respective states in which the Indians are found; that the states of Minnesota, Michigan, Wisconsin, should take as strong, earnest and intense an interest in their Indian citi-

* Paper read at the Mohonk Indian Conference, October, 1894.

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zens, and the children of their Indian citizens, as in the children of their white citizens. I am now on the eve of starting for those states and others in order to enlist the attention of the educational authorities in those states, hoping to secure active efforts toward bringing Indians into the state institutions. I think this is along the line so clearly brought before us by Mr. Austin Abbott. It is bringing the Indians, with reference to education, under the same agencies in which the white citizen grows from childhood into independent manhood.

With reference to the position of Indian superintendent and the necessity of making that position independent of partisan control, I think I could entertain you for a long time relating experiences that have come to me within a few months.

When the Secretary of the Interior called me to this work at the instance of some friends of mine and of the work, who had spoken to him on the subject, I was called there without reference to any partisan affiliation of my own. At least, I was not aware that my partisan affiliation had anything whatever to do with this call. I was assured by the Secretary of the Interior that it was his earnest desire to divorce Indian schools from partisan influence. I hailed this sentiment with a deep sense of gratitude, for I had long felt in my work in public schools that the partisan control of educational interests was a constant curse in the development of these interests. I was also deeply grateful that under Providence the Secretary of the Interior should have selected me to seek this new light.

I was sent to the Indian office to find out what my duties were. I discovered that they were exclusively of an advisory character. I had the privilege to see, to hear, and to say what I heard and saw; to make some suggestions here, and there some recommendations—and then that was the end. My recommendations might be received or might be rejected, according to the wishes or desires perhaps of the commissioner, perhaps of the assistant commissioner, per-

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haps of some of the chiefs of divisions interested in this recommendation. I discovered also very soon that the influence of partisan control had not entirely fled as yet from the Indian office, howsoever desirous the commissioner was to aid me in the matter, and that consequently action upon my recommendations was not necessarily safe from the influence of partisan considerations.

I waited again upon the Secretary of the Interior, and I have no doubt he saw the grim humor of the situation as clearly as I saw it. In consequence of this he defined the position and the powers of the superintendent of Indian schools, as follows:

"It shall be the duty of the Superintendent of Indian Schools to administer the educational work of Indian Schools; to organize the government schools for Indian youth; to examine, select and assign to duty superintendents, teachers, matrons and other employees in the school service; to prepare courses of study and circulars of instruction concerning the educational management of the schools and methods of work; to examine and select text-books and other school appliances; to devise a system of reports from agents, superintendents, teachers, and matrons concerning the conduct and progress of the schools; to visit and inspect, in person or through accredited agents, all schools in which Indians are taught in whole or in part from appropriations from the United States Treasury, and to report to the Commissioner of Indian Affairs concerning their condition, defects, and requirements, and to perform such other duties as may be imposed upon him by the Commissioner of Indian Affairs, subject to the approval of the Secretary of the Interior."

This seemed to be quite satisfactory, and I felt fresh courage. But I discovered very soon that this new rule had brought consternation to some hearts to whom patronage is as dear as the welfare of the Indians. It came to me that there was, in certain quarters, a determination to make it so very warm for the Superintendent of Indian Schools—which was an unpleasant promise considering the approaching hot season—that he would be out before the first of July. This announcement was made to me early in March. I did not care to fight for the position for myself, but I consulted with the Secretary of the Interior, with the Commissioner of

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Indian Affairs, with other friends, and my own conscience and intuitions, and I came to the conclusion that a power higher than that of these men had called me to this office, and I concluded to be faithful to my trust. I am still in office, and the prospect that the influence of my office will diminish is vanishing encouragingly. Still I found in the course of the conflict that the pressure of patronage brought to bear upon officials began to modify this declaration in the new rule, in spite of the policy of the Secretary and the Commissioner of Indian Affairs. I found that, whereas I was said to examine, select and assign to duty, superintendents, teachers, matrons and other employees in the school service, that this was being virtually contracted to employees in the classified service. You will readily see that patronage could have no special interest to the employees in the classified service, because it could not possibly select them. It had a great deal of interest, however, in the unclassified service, as here it might select by the old methods. I protested, and in many cases with success.

Now it is for the people to decide how this is to be done. It is for Congress to decide. It is for the Secretary of the Interior to propose, it is for you to suggest right measures in this direction. I was delighted to hear your president make the suggestion of placing the interest of the Indian schools under the direction of the Bureau of Education. Nothing could be more appropriate, and that it is feasible has already been shown by the experiment made with Alaska. The Bureau of Education is necessarily a permanent bureau in the government of this great nation, and it will make no effort to perpetuate the Indian interest for the sake of perpetuating itself. Under the direction of the Bureau of Education specific Indian schools would probably disappear more rapidly and surely than under any other agency of the government. That was a thoughtful suggestion and I commend it to your consideration.

General Whittlesey:—Please explain to the Conference what positions are included in the unclassified service.

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Dr. Hailman :—The classified service includes superintendents, assistant superintendents, teachers, matrons, and physicians. The unclassified service includes assistant matrons, industrial teachers, seamstresses, cooks, laundresses, boys' matrons, and girls' matrons. The farmer also is unclassified. The position of matron is as much educational as any in the school. The welfare of the school depends on the persons occupying these unclassified positions. The disciplinarian has a most important position. He is practically assistant superintendent, and should be in the classified service.

General Whittlesey :—Has the President of the United States, under the Civil Service rules, a right to include these unclassified positions in the classified?

Dr. Hailman :—He has.

Pres. Gates :—At the time of the meeting of the Indian Commissioners in Washington, a committee called on President Cleveland and he gave us to understand that it would be a great personal relief to him if everything were under Civil Service rules.

Mr. P. C. Garrett :—If this Conference were to ask for a further expansion of the Civil Service rules in the Indian Service rules, which positions would you ask for?

Dr. Hailman :—I would ask for the industrial teacher, seamstress, disciplinarian, and assistant matron.

Dr. Proudfit :—What are the duties of the disciplinarian?

Dr. Hailman :—Largely to assist the superintendent. He is practically an assistant superintendent. He makes the details of work among the boys for the various industrial and economic departments of the school. He has the military drill and sees that the general regulations are carried out. It is a very important position if properly attended to. He is the right hand of the superintendent with reference to the management of the school.

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THE MOHONK PLATFORM.

The Mohonk Conference has now completed twelve years of work in the Indian reform. In this period a large advance has been made. The interest of the nation in the condition of the Indian has been greatly increased. Legislation has been secured of great value, culminating in the Severalty Law, the happy result of which will be to break up the reservation system and make the Indian a citizen. Great principles have been established. This conference regards it as settled that the Indian is to be treated as a man, and ought to be put on the footing of other men. The unfortunate relation which he has held as a ward of the nation is a relation which is incompatible with his manhood, and should be brought to an end as soon as possible.

We believe the Indian has all the natural qualifications necessary for his education, civilization, and Christianization; and we are satisfied that, while we must be careful not to deprive him of his rights, we must be equally careful not to pauperize nor enervate him by undue paternalism.

New needs are constantly arising; and there is, undoubtedly, work still for all friends of the Indian in carrying out the principles already established to their logical results.

We find that, in the actual condition of the Indian, much yet remains to be done to secure him his rights, and to give him a proper place in the land as a man, a citizen, and a brother.

The wide-spread corruption existing in the Indian Territory, as the result of its present autonomous reservation system, should excite alarm and indignation in the minds of all good citizens. We earnestly hope that the measures now being taken by the government to induce the five civilized tribes to take land in severalty, and exchange their tribal governments for a territorial government, may prove successful.

Recent laws permitting Indians to lease their lands are

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widely resulting in dispossessing ignorant Indians of their property rights, without an adequate return, to their great disadvantage and the enriching of designing white men. We recommend, therefore, that the law be so modified as to render it possible for Indians to sell or lease their lands only by permission of a judge of the United States District Court, upon the same principles which protect the lands of minor heirs among the whites from alienation.

We regard it as of the utmost importance that the Indian be encouraged to support himself and his family by work. On this account we deprecate present conditions tending to make the Indian a pauper, such as issuing rations and annuities, and the lack of work and of markets for Indian productions. We commend the efforts of organizations and of individuals to provide work and markets, and we believe that rations and annuities should be discontinued as rapidly as proper equivalents can be provided.

We reiterate the affirmation of our platform of 1893; that, from funds now held by the United States or hereafter created for the benefit of the Indians, provision should be made by law for their fair share of the expense of local improvements and taxes, that these burdens may not rest unjustly on the communities and states which include in their territory the lands of Indians who hold under a protected title and are exempt from taxation.

We are glad to learn that the Secretary of the Interior has expressed his purpose to suggest to Congress at the coming session the passage of an act to define the duties, powers, and duration of office of the superintendent of Indian schools, thereby removing the office from the crippling influence of the spoils system, and securing men of the highest educational ability. Such a law would tend to place the Indian schools in a condition of efficiency equal to that of the best public schools in the land. The salary of this office should be commensurate with its importance. We regret that it has been recently reduced to a point wholly inadequate.

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The Severalty Law, and other reforms inaugurated for the benefit of the Indians, are effective chiefly as they are executed by fit men. It is of the utmost importance at this juncture that Indian agents and allotting agents be men of stanch integrity and high character. Their tenure of office should not be subject to political changes. We therefore urge, in order that the best men possible be secured, that larger salaries be paid, and that the administration select these agents, in accordance with the spirit of the Civil Service Law, for their fitness only.

We further respectfully urge the President of the United States to extend by executive order the operation of the Civil Service Law to the positions of disciplinarian, assistant, matron, farmer, and industrial teacher in the Indian service; also, that agents' clerks and those of bonded superintendents of schools should be selected by the agents and superintendents themselves.

Our attention has been called to the needs of Alaska. This part of our country is peculiarly endangered from the introduction of intoxicating liquors among the Indians. We earnestly hope that the government will appropriate a larger sum for the enforcement of law. A further appropriation is also essential to provide the natives with reindeer. We also urge larger appropriations for schools, and we recommend that the advantage of appropriations for agricultural stations be extended to Alaska as to the other territories.

Indian matters are now in a period of transition. The operation of the Severalty Law is steadily breaking up the reservation system and scattering Indians on individual holdings. The Indians are rapidly becoming citizens, with local rights and duties. In view of these facts, some of the Indian agencies should now be discontinued, the district-school system should be introduced as rapidly as possible; and the time is coming when the Indian Bureau, as a distinct department of government, may well be abolished, and the education of the Indian be placed—where it naturally belongs—in connection with the Bureau of Education, until it shall

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ultimately be relegated to the individual states. This conference unhesitatingly disapproves the continuance of all appropriation of public moneys for sectarian schools for the Indians, and it rejoices that several denominations have withdrawn their requests for such appropriations; and it earnestly expresses the hope that all other religious bodies now receiving aid will follow this example, and so affirm the distinctively American principle of separation between Church and State. We strongly urge the religious denominations of this country thus released from the demands of the secular education of Indian youth to redouble their efforts in distinctively religious and moral work on behalf of the Indians.

To recapitulate, we ask:

1. That the five civilized tribes of the Indian Territory be persuaded to accept a territorial government.

2. That the laws be modified so as to render it possible for Indians to sell or lease their lands only by permission of a judge of the United States District Court.

3. That, as far as possible, work and markets be provided for Indians by organizations and individuals, and that rations and annuities be stopped as rapidly as a proper equivalent is provided.

4. That provision be made by law for meeting, from Indian funds, the expenses of local improvements and taxes which would naturally fall on Indians now made untaxable by law.

5. That the duties, powers, and duration of office of the superintendent of Indian schools be defined by law, and his salary be made adequate.

6. That the spirit of the civil service reform should be applied in the appointment of Indian agents as well as other officials.

7. That larger appropriations be made to enforce law in Alaska, and also to provide reindeer for the natives.

8. That the work of transition be expedited by discontinuing some of the Indian agencies and introducing the dis-

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trict-school system among the Indians; while we look forward to the eventual abolition of the Indian Bureau and the relegation of Indian schools to the care of the individual states.

9. That all religious bodies now receiving government aid for contract schools follow the example of other denominations in withdrawing their request for such aid.

10. That the religious bodies redouble their efforts in distinctively religious and moral work on behalf of the Indians.

RECREATION FOR THE PEOPLE.

An interesting experiment in providing recreation for the people is now being tried by General Pitt-Rivers in Dorsetshire. He has thrown open part of his park, the Larmer Grounds, at Rushmore, to the public, at the same time providing for various other attractions. In the middle of a grove is placed a band stand, where a local band plays. Around are plenty of seats, swings, a skittle alley, and a number of arbors for picnics. The use of cooking apparatus is furnished free to those who choose to bring their own food, while tea and simple food can be had for a very low price. The regulations are few, one of them being that there is to be no speech making. A few minutes' walk from the grounds, in an old manor house in the village of Tollard Royal, he has arranged a collection of pictures to illustrate the history of painting. The house is furnished with old furniture, which is intended to be used by the visitors, and here, too, tea and refreshments may be had. Two miles away, near the site of the General's archæological excavations, he has built a museum to hold the prehistoric remains brought to light; and to make the collections more easily accessible, he has built next the museum a comfortable country inn. So far the country people have used the grounds in large numbers and have behaved with perfect propriety.

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INTELLIGENCE.

LEND A HAND CLUBS.

RAMABAI ASSOCIATION.

In response to a suggestion that many of your readers, and especially those who are members of the Ramabai Circles, would be interested in an account of the anniversary exercises at the Shâradâ Sadana, from one who participated in them, I gladly send the following:

The new school building, erected entirely under Ramabai's supervision, was dedicated early Monday morning, March 12, 1894. Nine ministers, sixty laymen and laywomen were present. Five ministers representing the High Church, Low Church, Presbyterian, Methodist, and the Free Church of Scotland, took part in the services, which were simple and brief. They were opened with prayer, and the reading of the one hundred and third Psalm, followed by singing, prayer, and short addresses.

Rev. Mr. Sorabji, who has since passed away, depicted the misunderstandings of both Christian and Hindus in regard to the policy of the school. He prophesied for the future

a success even greater than the past, now that the misunderstandings were being removed.

Mrs. Sorabji, the founder and principal of the Victoria High School, was moved to tears in speaking of her love for and sympathy with Ramabai — the love and sympathy of a mother for a child. She had seen her under all circumstances, and testified to her Christian faith, courage and patience under cruel trials. The words of all the speakers were sympathetic and cheering. The services closed with the responsive reading of the twenty-third Psalm and the benediction.

At four o'clock in the afternoon, phaeton, tongar, and bullock carts, began to roll into the compound. Soon after the appointed hour every seat in the hall was filled, and a few gentlemen were standing. Nearly two hundred persons, the majority of whom were natives, were present. At Ramabai's urgent request I took the chair as an officer of the Association. After a few words of welcome the audience was requested to bear in mind the fact that within seven months twenty widows, many of whom had been in the school several years and were among its brightest pupils, had been suddenly withdrawn; that new ones were filling some of the vacant places; all of which could not but affect the character of the exercises that were to follow.

The exercises consisted of recitations, dialogues, and songs, some in Marathi, some in English. There was no failure, and but little prompting.

The kindergarten action song was sung by six little girls, bright and graceful, the oldest six, the youngest three years of age. These little ones belong to the school, and are in a kindergarten class of thirty recently formed for children outside of the Sadana. This class is in the charge of older girls who are preparing to become kindergarten teachers. The most beautiful features of the occasion was the apparent unconsciousness of the girls, from the oldest to the youngest, of being in the presence of an audience. They were simple and modest, without shyness and without awk-

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wardness. The applause of the audience, freely given, did not disturb them, though to many it was novel and strange.

At the close of the exercises, which occupied an hour, the chairman gave a brief review of Ramabai's work, with its phenomenal success, in America, and the five year's history of the Sadana. Statistics if dry are sometimes "telling," and the following must have astonished many in the audience. "The first year of the school opened with one widow and one non-widow; it closed with ten widows and seventeen non-widows. The second year closed with twenty-six widows and thirteen non-widows. The third year with thirty widows and thirteen non-widows. The fourth with thirty-eight widows and twelve non-widows. In August of the fifth year there were sixty-two pupils, forty-nine of whom were widows; and Ramabai was instructed to admit no more non-widows. Suddenly misunderstandings followed by misrepresentation arose and twenty widows, the children of Ramabai's adoption, the children of her heart, to whom she had given a mother's tender love and watchful care, were taken from her. Notwithstanding this the fifth year closes with fifty-one pupils, thirty-four of whom are widows, and with music, drawing and children's kindergarten added to the school curriculum."

The chairman spoke of the policy upon which the school was founded—*neutrality* and *liberty*—explaining the American idea of "liberty," and assuring the people that Ramabai had been most loyally true to all her pledges.

An invitation being given for brief speeches from the audience, several native gentlemen spoke warmly of Ramabai and the school. Some, though still regretting that it was not conducted on strictly Hindu lines, which would be without any liberty, were convinced that Ramabai had acted in good faith, and prophesied success for the school. The speakers were men of learning and believed in female education. Hot as was the day one gentleman came from Bom-

bay, a car ride of six hours, to testify to his continued interest in the Sadana.

After the last speech was made the chairman announced that the annual meeting of the Ramabai Association would be in session, in Boston, ten and a half hours later, that being the difference between Poona and Boston time. The suggestion that a message of greeting, with the assurance that Shâradâ Sadana still lived, and that its anniversary had been a great success, should be sent to the Association, was greeted with a hearty and unanimous approval. The message was sent in the evening and received here at noon of the same day!

A few graceful words of thanks from Ramabai closed the exercises after a session of two and a half hours, during which the audience remained quiet, attentive and interested, and, at the close, were in no haste to leave the hall—each person, as he or she departed, was sprinkled with rose water, and presented with a bouquet, and a betel leaf filled with various spices. The speakers were adorned with garlands and wreathes of the jasmine, a favorite flower with the Hindus.

The only picture hanging in the hall or library during the day was a large photograph of Rev. Dr. Hale, the President of the Association. It was draped with a beautiful American flag sent to Ramabai, for the school, by Mrs. Edna D. Cheney.

Thus closed the five years' existence of the Shâradâ Sadana.

After the summer vacation the school reopened in June, with prospects still encouraging. In July it had the honor of a visit from Lord Harris, the Governor of Bombay Presidency, with Hon. Mr. Birdwood, his first councillor, Mrs. Birdwood and her son. When, in passing through the home bungalow, the dormitories, etc., Lord Harris commented upon the neatness and order of the rooms, Mrs. Birdwood assured him that they were not put in order for the occasion; that the same order and neatness prevailed when she was an unexpected visitor a few weeks before. After the classes were

visited in their respective rooms the pupils assembled in the library, gave a few English recitations, and listened to a brief speech from Lord Harris. His words were simple and went to the hearts of the girls. He spoke of their past sufferings contrasted with their present condition, the appreciation of which could be seen in their now happy faces. He believed they would prove their gratitude for all the generous kindness bestowed upon them by preparing themselves to do for others what was now being done for them. After the visit Lord Harris expressed satisfaction with what he saw, and a warm interest in the school.

A cablegram received from Ramabai a few days since announces "pupils, fifty-five—widows, forty." Truly the Shâradâ Sadana still lives, and is worthy of support for "ten-times-ten" years!

J. W. ANDREWS,
Chairman Executive Committee.

QUARTERLY MEETING.

WORCESTER, MASS.

The quarterly meeting of the Lend a Hand Societies was held in the parlors of the Church of the Unity at Worcester on the third of October. Miss Billings, the president of the Lend a Hand Unity Club, opened the meeting, and welcomed cordially the delegates who were present. When the Lord's Prayer had been repeated, and the "Boston Club Song" sung, she introduced Dr. Hale, the president of the Central Society.

Dr. Hale spoke at some length of the origin and the growth of Clubs, and then called for reports from the Clubs represented.

The Lend a Hand Unity Club reported, by Miss Cheney, the secretary, that in the past year, twenty dollars had been

given to the Associated Charities, and a cut of cloth to the Employment Society to be made up into garments for the Associated Charities. Fifteen dollars had been given to the Temporary Home and Day Nursery of Worcester. A poor woman with three children, whose husband had deserted her, had received seventeen dollars from the Club, beside other help. Maybaskets were sent to all the occupants of the Old Ladies' Home, each with a present, and at Christmas the Club gave them a Christmas tree with presents. A pink tea was also given for them; and whenever we give any entertainment to the old ladies, we call on a woman and her daughter, who live not far from there, and give them the benefit of the same entertainment. In all, we have spent in charity $144.93. There are now twenty-five active members.

Miss Davis, the secretary of the Lend a Hand Club of the First Unitarian Church, reported that the Club had been engaged entirely on work in the city. At Christmas they provided seven poor families with dinners, and one or two families had their rent paid by the Club. There are thirteen members, mostly girls at school.

Rev. J. C. Duncan made the following report for the Clinton Club: The principal work of the Club is to clothe a little girl in the Baldwinsville Hospital, and several complete outfits have been made for her. They have also started a Cheerful Letter Exchange, and have sent a good many magazines and books to different places. The membership is fifty, thirty-five girls and fifteen boys. The boys have not done much of the sewing, but once a month boys and girls have supper together, and the boys wash the dishes and do whatever else the girls tell them to, which is excellent practice. At Christmas we were interested in contributing food and clothing to the destitute people of the town; and at Christmas we had a "good-will tree," and the boys and girls brought in whatever they wished to give,—a bag of flour, a bag of sugar, clothing, money, and so on.

Rev. G. F. Pratt said that at Berlin there is a Helping

Hand Society, of some twenty children, nine years old or even younger. There are no poor, and the Club cannot do anything for them; but we have given a piano to a party which seemed to need it,—that is, the church. And the lady who has had charge of the Club teaches the members to sew; and that will sum up their really useful work.

Dr. Hale spoke of the Welcome and Correspondence Club of Boston, three members of which were present. This Club is made up of about sixteen young ladies, who meet once a week "to do what Dr. Hale tells them." Dr. Hale said it was surprising to see how much work, philanthropic and missionary and educational, could be accomplished by such a corps of intelligent young people in connection with the work of a church. In any church where the minister finds that the demands made upon him are of a sort he cannot always fill, it is interesting to bring together a dozen of such young people.

The Club at Barre reported their members engaged in work for the Cottage hospital at Baldwinsville. They have sent a box of clothes, and have helped to fit up a room. During the summer the Club has given entertainments for the benefit of the church, which is being repaired, and has raised seventy dollars in this way. The Club has been in correspondence with some people at the Hospital for Incurables at Fordham, New York, and small presents were sent to them at Christmas.

Miss Bartol reported a thriving society of sixty children at Lancaster, from ten to fifteen years of age. During the last year they have made Rosemary Cottage their special object. They meet every two weeks, the girls sewing for two hours, after which the boys come. They get the supper together, and do the dishes, and in the evening they have games or charades. Several entertainments have raised a hundred dollars, which was divided among various charities.

Lancaster has also several Tens of the Order of Send Me. They are not composed of children, but of women of middle

age. Most of them are not connected with any church, and they are occupied in work for the poor families of the town.

Dr. Hale spoke briefly of the work carried on by the Harry Wadsworth Club of Springfield, which maintains a reading room and library; of the Westfield Club, which printed the book called "Rantak" in the language of the Micronesians; and of meetings of Clubs, similar to this, which he attended within a few months at Quincy, at Peace Dale, and at Greenwich. At the Lake Mohonk Mountain House, the girls who are servants of the hotel, are formed into a circle of the King's Daughters, and the matron of the house finds the spirit of helpfulness which has grown up is of the greatest service in the management of the house.

Before the close of the morning session, Dr. Hale proposed the formation of a Worcester county organization, and the following officers were chosen: President, Rev. J. C. Duncan of Clinton; Secretary, Miss Sarah E. Cheney of Worcester; Corresponding Secretary, Rev. G. F. Pratt of Berlin.

A box lunch was brought by the delegates and the Worcester Unity Club provided coffee. The intermission was an hour of pleasant social intercourse.

The afternoon session was opened by singing the "Worcester Club Song," written by Mrs. Mary C. Harris, and the repetition of the Wadsworth mottoes.

The first speaker was Rev. G. F. Pratt. He said: I have no badge to show that I am a Lend a Hand, but I hope I am affiliated by repeating the mottoes. I have long been a member in spirit. I remember the first time I ever undertook work of this character, when I was a student in the seminary, in New York city. I went out into the northern part of New Jersey to speak on Sundays to a community of rough miners. I had been holding services there for some time, as students had done for a number of years, when a lady said to me one day, "These miners are so lonely here! How nice it would be if they could meet together and learn

band music." In the seminary there happened to be a man who had been a band leader in the rebel army, and I asked him to come out and teach them at a low price. Then I picked up here and there in New York, a second-hand set of instruments, and distributed them, and this skilled musician taught those rough miners to play. A year later I was invited out there to hear the band play. It was offered as a treat, and it was,—but not in a musical way! I was told that it had done more good in keeping those men from drinking and fighting than all the services held there for years. This kind of Lend a Hand work has done more than all the lend-a-tongue work that could have been done.

In a certain parish, I gathered together into what was called a Fraternity Society twenty or more young fellows whose older brothers were, many of them, young criminals, —as rough a set as could be found in Worcester County. Now I find them honest, self-supporting young men, many of them married. I think it was simply because they were brought in contact with some one who was interested in them.

I am in the spirit of this work, and believe in it thoroughly. If I cannot make any report of a Lend a Hand society, it is simply because I have let go to take a firmer hold. I had, a year ago, a society of young fellows who met in the vestry of my church. Now I have a larger plan for a public library with a reading-room and club-room in connection with it. I have let go the one till I can get hold of the other.

When Mr. Pratt had ceased speaking, Dr. Hale arose, saying Mr. Pratt had done Lend a Hand work, had repeated with us all the Lend a Hand mottoes, and now he would present to him the badge of the Clubs. He then pinned the little silver cross upon his coat.

After the "Clinton Club Song" had been sung, Rev. J. C. Duncan of Clinton was introduced. He said: Dr. Hale asked me to tell you what to do with the boys. In the last nine years I had more or less experience with them, as many

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of you have had. I believe in making the whole Sunday-school a Lend a Hand Club. At two different times we have turned our whole Sunday-school in Clinton into such a Club, and it has worked well. We leave the Lend a Hand motto on the walls of the Sunday-school parlors, so that we may enforce them from time to time.

At one time we had the idea of asking all the children to make a little money, and we gave each one a cent to invest. We gave out rather more than a hundred, and within a very few months we received forty dollars from it. The things which the boys did showed me how interested they were; we bought lettuce-seed, planted it, and sold the plants at five cents a head. This forty dollars was devoted to buying flowers to decorate the church.

Last year, in the manufacturing towns, there was a great deal of destitution. It was so in Clinton, and we had a good deal of difficulty in supplying the needs of people who were in want. At Christmas we decided to have what was called a "good-will tree." We invited all the boys and girls of the Sunday-school to bring something for distribution. Some brought flour, some sugar, some potatoes. One boy came and gave me a dollar, and when I asked him where he got it, he said he had sold papers to earn it.

Besides getting the boys interested in plans which include the whole school, I think much can be done by strengthening the class feeling. If a class can be interested in some particular work, a great deal will be gained. One class, with us, is devoting its pennies to Baldwinsville, another to the Children's mission. It is done quietly, but they take a great deal of pride in knowing how much the class has done; and sometimes boys who live at a distance and cannot come often to Sunday-school, will take an interest in such a class enterprise.

Again, how seldom a teacher invites a class of boys to his house, or calls upon them! But I think boys like to have an interest taken in them, and calling upon them, or encour-

aging them in a particular work, does good to them, and to the Lend a Hand work.

Some years ago we had a strong Lend a Hand Club in Clinton, consisting of boys and girls,—more than sixty of them. But the boys and girls did not get along very well together, and the boys wanted something by themselves. A debating club was suggested, and I took them at their word, and for two or three years they did good work. You would be surprised at the good essays they wrote, and the delightful debates they had. One of the interesting things about it was that we did not rule out religion and politics, as most debating societies do; and the boys wanted continually to have debates on religious subjects. I speak of this debating club because it can be adopted in almost every town, especially in country towns where there is not much else going on. The outcome of that Club,—which I have always loved to call a branch of the Lend a Hand Club, because we used our money for charity,—is that we have now three young men studying in the theological school.

One of these young men has a remarkable faculty with boys. He will gather together twenty boys and get them so interested that he and they will forget everything else. I feel that perhaps the best thing that could be done for the boys would be to send him through Worcester County creating boys' clubs.

Boys can be interested in sloyd work. At Marlborough, a generous parishioner gave fifty dollars to get the boys interested in doing something. A few dollars bought the tools, and they meet from time to time in the vestry to work on the sloyd models. The work of such a class could be sold, and the proceeds used for a benevolent object.

Set the boys to work. If you cannot do anything else, do as we do in Lancaster and Clinton,—let them come to the meeting where the girls have been sewing, and let them wash the dishes. There are plenty of things to do if our teachers would take a sufficient interest.

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Dr. Hale spoke of the various enterprises in the South in which the Clubs have been interested,—the Montgomery Hospital, the Montgomery Industrial School, the Lend a Hand Book Mission, the Tuskegee School, etc., and then introduced Miss Jennie Dean to speak of the progress and the needs of the Manassas Industrial School. It is impossible that any report should give an idea of the humor and the pathos of Miss Dean's address. The following is a mere outline of her remarks:

This school is at Manassas Junction, on the battlefield, and near the burying-ground where the Southern soldiers are asleep. The nearest point where you can teach a boy to make bricks and raise stock and farm, is Hampton, a hundred and sixty miles away. Schools in Washington? Yes; but you can't teach a boy in a city how to raise stock; you have to have outdoors. So this is to be an industrial school, to give training to the young men and young women,—but it seems as if the women have a little more sense, and a spirit of taking care of themselves.

Three years ago nearly, Miss Jane Thompson, a Southern lady, of a family of slave-holders, came to Boston, and made acquaintance with a good many warm-hearted gentlemen, and called their attention to the fact that we were trying to open a small industrial school. We had a few acres of land, but we wanted to try a farm, so as to raise our own grain, and not beg any one to help us. That sounded very well to people who had money, but we hadn't any money. The farm cost $2,600, and I was sent to Boston to get the money. That's a splendid motto, "Look forward and not back;" if I had looked back, I never could have got that money. But today that farm is paid for, and we have a house on it three stories high. And last Monday the school certainly opened.

Now we want work-shops, we want tools. To get the workshops and the tools and the printing press, etc., will take perhaps two thousand dollars. The people in the northern part of Virginia are poor people. Our highest

wages for men, saving a few weeks in harvest, are fifty cents a day; but out of that little money they turned in one day, for the school, over sixty dollars. If we can get a little help from good people here, God alone knows how much good it will do, and He'll tell you when you cross over. We shall have no words to tell you.

After Miss Dean had spoken a collection was taken and $13.84 had been given for the school. Miss Dean expressed her thanks, and the meeting closed with prayer.

The Unity Club is entitled to the thanks of the Conference. The meeting was not large, but of great interest, and adjourned with more enthusiasm for the work and a brighter outlook.

PITTSFIELD BOYS' CLUB.

I believe the people of Pittsfield have a great responsibility, which few of them recognize, in regard to the boys growing up among them. We are too apt to think of a Berkshire boy as he was fifty years ago,—coming of good New England stock, laying the foundation of his useful life in a little prized schooling and healthy out-door work. Today the majority of the boys of Pittsfield are not New England boys at all. They are Scotch and French and German and Irish, and they do not live in a village,—the village is as complete a tradition as the Old Elm. They sell papers on the city streets and keep a shrewd eye on the police station and the district court, they work in the mills and shops and they are very bright and alert.

Is it likely that they will spend the winter evenings at home? Then where will they spend them? At the Academy invariably when the shows are cheap enough,—in fact, anywhere on North street. Some boys on the outskirts had a private club last winter in a deserted chicken house.

The Home Work has tried to do something for these boys, at least it has thought of it, and from 1891–92 rooms rather meagrely furnished with games have been opened for a few

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months each year from two to four nights in the week, and to these rooms the boys have come in such numbers as to make their desire for such a place no longer a question.

But volunteer work, different each night, produces poor management, so this winter we sought out a few boys, divided them into groups of about twenty each, and invited each group to come one night a week to the Home Work room on South street, always meeting on that evening the same young men and women, the plan being to spend part of the evening in playing games and the other part in listening to music or to illustrated talks. Twice all the boys were invited at once to an entertainment, when Mr. and Mrs. Stevenson showed their pictures of Alaska on a magic lantern, and when Dr. Colt gave the club the pleasure of seeing Prof. Andrews, the magician.

We had to give up one of the three evenings on account of inconvenient arrangements; we also found it impossible to restrict the number of boys in each group to twenty, but enlarged to fifty. We were enabled to invite only about one-quarter of the boys whose names we had on our books.

For three winters the Home Work has experimented with a Boys' Club, and the question is now just where it was at the beginning of the first year. What can we do about a Boys' Club. One thing we have found,—we can do nothing about a Boys' Club unless we have money! It is good to give a happy home to old women, to care for the sick and to give alms to the poor,—but would it not be sensible as well as charitable for the citizens of Pittsfield to also see that for the boys, for whose schooling they pay so much, (and that very schooling perhaps in a measure unfitting them to be satisfied at home) there was provided some respectable, attractive and let us hope salutary place for them to spend their evenings.

Other cities in Massachusetts have felt the need of establishing Boys' Clubs and have established them. Worcester, Springfield and Holyoke have flourishing clubs. Last winter's experiment in Pittsfield cost $12.65. Hol-

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yoke spent on her club about $1500, and the good done in each place is probably fairly represented by the money spent.

A wise saying is: "My son, if sinners entice thee, consent thou not," but it would be wiser if Pittsfield could add, —Go to the Boys' Club, where you will find a manager personally interested in you, educated young men and women ready to help you in any way, games, pictures, papers, magazines and a gymnasium.

CATHERINE PINGREE.

PLACING THE UNEMPLOYED.*

ANNUAL REPORT.

Never has there been a time in the history of this society when its purpose and methods were so important as now. The problem of the unemployed is uppermost in the minds of the public today. The experience of the past winter has been such as to cause all thinking people to ponder upon the labor question as never before. The last legislature created a commission to hear evidence and report to the next General Court some plan for the relief of the unemployed. The press teems with discussions of the vexed problem. Earnest students in all lands are seeking to get at the causes of the apparently large increase of late years in the numbers of the unemployed, and to suggest remedies for the growing evil. This problem of the unemployed is no new thing to our society. We have been at work upon it from the beginning. In our somewhat limited way, and with the limited resources at our command, we have striven to reduce the number of men and women who are suffering because of lack of work, and thus prevent pauperism.

Despite the numerous inventions and suggestions made by theorists or social economists, personal effort remains as

* Annual report of William P. Fowler, President of the Industrial Aid Society, Boston, October, 1894.

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the only real cure for the evils of non-employment. State interference, municipal work, citizens' committees, all are but temporary expedients. Some of them are of exceedingly doubtful efficiency and questionable tendency. The old remedy of vigorous and intelligent endeavor to find actual, *bona fide* places for worthy applicants is still the best. This remedy is applied by the Industrial Aid Society, and this has been its work for fifty-nine years.

We do not accomplish all we wish; we cannot find places for all or nearly all who apply, but we earnestly believe that there is no royal way out of the difficulties which beset the labor problem. There is no magician's wand of paternalism or socialism to wave over the whirlpool and still the troubled waters. Earnest, persistent, and intelligent effort along the lines laid down by our society must ultimately accomplish much.

All over the country societies similar to ours are now being started, whose object is to freely aid the deserving and needy unemployed to find work. Concerted action between these societies, such as the circulation of lists of applicants for work and workers in the different cities, would help along the common cause. Weekly bulletins might be exchanged between them, so that each city would have a fairly good idea of the exact state of the labor market in every other.

The agent will give ample details of the progress of our work in his report, which is hereto appended. By its statistical tables you will see that we are well in line with the great needs of the year, and closely in touch with all the other charitable organizations of the city, whether temporary or permanent. Especially was this true last winter when the Citizens' Relief Committee drew upon us quite heavily for assistance.

It is not likely that the experiment of extraordinary relief measures will be renewed in Boston this winter, if ever again. Its unwisdom is too evident. If the whole people could but appreciate this truth as fully as those most closely associated

with last winter's work, they would unite in more liberal contributions to the existing charities, and thus furnish them with means sufficient to deal adequately with the needs of the coming winter. These needs are to be great, less in many ways than last year, but still far above those of the average year.

Your Executive Committee have felt justified in expending a much larger sum for office assistance and advertising than ever before, and would like to continue expending money for both purposes on a similar scale. The public should recognize the great and increasing value of the work done by the Industrial Aid Society, and come forward and support us in this greater outlay.

Particular attention is called to that portion of the agent's report which deals with the Women's Department. The great aim in both departments is to help those who are unable to help themselves in whole or in part. Thus a great deal of time and money has been spent in obtaining situations in the country for women with one or more children to support. Sixty-five such cases have been permanently placed. Two hundred and seventy-nine women from the City Temporary Home have been given permanent places. Many of these women were victims of the drink habit, or otherwise morally ill, and by offering them a chance to reform, and giving them assistance on the right road, the society proves its right to exist and to ask the contributions of all who are interested in the welfare of their race.

The city of Boston possesses no work test for women similar to that for men at the Wayfarer's Lodge and Woodyard. Our society has for nearly a year been serving that purpose by looking after the inmates of the City Temporary Home sent to us to be provided with places. If they refuse to work when places are offered them, their unworthiness is made manifest.

The public should understand the great need and usefulness of this society. Intelligence offices for both sexes abound throughout the city, but they work for their fees.

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oftentimes large, and care little or nothing for the individual necessities of the applicant. They naturally deal almost entirely with the capable class, and with those who possess some means. We deal with the incapables, using that term in its broadest sense, and with people too poor to pay the fee of the ordinary intelligence office. To us come by hundreds women and men with families to support who are on the verge of asking alms, or who are being aided by some private society or individual. Each one of these applicants is aided to find work so far as is in our power. Our agents go out and make personal intercession with employers of labor, urging the crying need of the applicant, and appealing to every possible motive which can influence a favorable reply. Relief societies are asked to aid the family while we are looking for work for the bread-winner. Everything is done to uplift and make better, to raise the applicant and his family to a level of self-support.

Coöperation with other charitable societies is constant, and constantly increasing. The number of cases referred to us by the various Conferences of the Associated Charities is enormous. Our telephone is an easy and much appreciated means of connection between us and the business world. We wish that the merchants and manufacturers of Boston and its vicinity would use us far more than they do. A step to the telephone closet and a call to our agent when help of any kind is needed, would almost invariably solve the difficulty without delay or the vexation of advertising for the needed assistance.

We wish to extend our usefulness in every direction, to do all we can to relieve Boston of its pauper class by aiding the industrious poor to find work, and thus preventing accessions to the pauper ranks. We would like to do even more next year than last year; to move steadily onward, increasing our activities with the increasing need of the community.

To do all this we need to have the public give us freely, not merely of their money, but of their sympathy as well.

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We would like to have them call at our office and see the workings of the society from day to day, and aid us by their presence and counsel. The citizens of Boston should have us in mind as an active working society, ever ready to respond to all calls made upon us, and to help in any way that we can to aid our brother man in his efforts to overcome the misfortunes of lack of work and its consequent poverty.

CONVENTION OF WORKING GIRLS' CLUBS.

The report of the Proceedings of the Second National Convention of Working Girls' Clubs has just been issued. Bound with it also is the report of the sixth annual reunion of the Massachusetts Association of Working Girls' Clubs.

The report comprises two hundred pages of most interesting reading. The papers have been severely condensed, but the point and pith of them have not been diminished. As we glance over it, there seems to be little of interest to the working woman omitted. There are papers on Social Clubs, on Lunch Clubs, Benefit of Clubs, Domestic Service, Coöperative Living, Trades Unions, Profit Sharing, Vacation Houses and Pin-money Workers. With but few exceptions the papers were written by members of Clubs. The addresses do them great credit. Ten years ago such papers could not have been written. If anybody is tempted to ask, "Do the Working Girls' Clubs do any good?" the answer will be found clear and distinct in this pamphlet.

The Proceedings of the New England Conference of Charities and Correction will be found in the December and January numbers of LEND A HAND instead of the November and December numbers, as stated last month.

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PUBLISHER'S DEPARTMENT.

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JOHN STILMAN SMITH, - - - - - **Business Manager.**

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ATLANTIC MONTHLY

Has Articles for NOVEMBER on the following topics:

THE TRUMPETER. In Two Parts. Part One. *Mary Hallock Foote.*
SEWARD'S ATTITUDE TOWARD COMPROMISE AND SECESSION, 1860-1861. *Frederic Bancroft.*
FROM MY JAPANESE DIARY. *Lafcadio Hearn.*
THE GROWTH OF AMERICAN INFLUENCE OVER ENGLAND. *J. M. Ludlow.*
INDIAN SUMMER. *John Vance Cheney.*
REGINALD POLE. In Two Parts. Part One. *Harriet Waters Preston* and *Louise Dodge.*
BOSWELL'S PROOF-SHEETS. *George Birkbeck Hill.*
MAURICE MAETERLINCK: A DRAMATIC IMPRESSIONIST. *Richard Burton.*
TAMMANY POINTS THE WAY. *Henry Childs Merwin.*
THE ACADEMIC TREATMENT OF ENGLISH. *H. E. Scudder.*
WHITTIER'S LIFE AND POETRY.
AMERICA, ALTRURIA, AND THE COAST OF BOHEMIA.
THE CONTRIBUTORS' CLUB.

D. C. Heath & Co., Boston, will soon issue a somewhat abridged edition of Jules Vernes's most popular tale, *Le tour du monde en quatre-vingts jours*, with notes by Professor Edgren of the University of Nebraska, well known as author of "Edgren's French Grammar."

The bright and witty narrative, as easy as it is full of change and entertaining interest, will prove a very acceptable text for early reading in modern French fiction, where such reading is always in demand.

The complete novel in the November issue of LIPPINCOTT'S is "Dora's Defiance," by Lady Lindsay, an author who has made her mark in England, though little known as yet in this country. It is a brightly told story of a very peculiar young lady who could find no interest in life till it came too late to be taken in the conventional way.

"An Arizona Speculation," by Mary E. Stickney, has the full Western flavor, and depicts a character evidently drawn from life. Ella Higginson narrates briefly but forcibly a tragical episode, "In the Bitter Root Mountains." In 'Rector Warne's Heresy," Gillam W. Ford shows how duty came to the front and drove doctrine into the background. Virginia Woodward Cloud brings to life "The Man who Died at Amdheran," and gives him something to live for. "The Roses" of which Fannie E. Newberry tells were sent to the wrong lady, with curious results.

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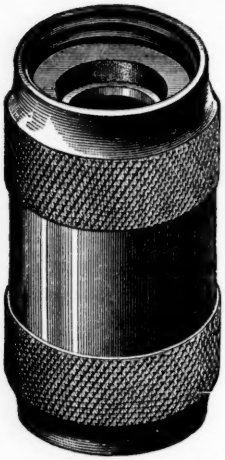
THE ELLIS WATER FILTER



Patented Oct. 31, 1893.

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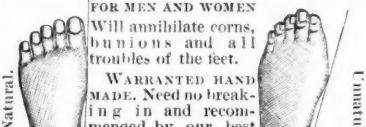

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